

THE
INTERPRETATION
OF
DREAMS,

By that most celebrated Philosopher

ARTIMEDORUS.

First written in GREEK, and afterwards
translated into divers foreign Languages,
and now made into ENGLISH.

B E I N G

A Treatise of great Value and Esteem, and
very useful and entertaining for all sorts
of People.

A NEW EDITION.

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To the R E A D E R.

OME are of Opinion that *dreams*, which arise of natural and carnal affection, are likewise so to be interpreted ; as an usurper to dream of gold, or any other carnal men, when they dream of such things as their natures are prone and subject unto. But our Author, *Aetimadornus*, doth not agree with them in their opinion ; but faith dreams of any importance, or which come of God, are far different, from their effect, and the experience of them : and contrariwise, he affirmeth that those dreams, which are shapen to our affections and thoughts, are, to speak ingenuously, as much as nothing, and we must take no heed of them. And surely I am confident that an ordinary whore-master, an avaritious extortioner, an envious person, or an ambitious man, a flatterer, or dissembler, or a common or notorious drunkard, do not commonly see any good dreams, or any dream that tendeth to the honour and profit either of himself, his friends, or of the commonwealth. But it oftentimes cometh to pass, that an honest, pure, chaste, and virtuous man (because he is exempt from human frailty) I think may and shall often see and interpret dreams and visions, to the safety, honour, and profit of himself, his friends and commonwealth ; forasmuch as his spirit is less apt to be bound, tied, and soiled with the fellowship of the body. In the Holy Scripture we have experience both in the Old and New Testament : Joseph the son of Jacob and Joseph

the Husband of the Virgin Mary, St. Peter in the second of the Acts, repeateth the prophecy of Joel; whereby he sheweth, that it was no new thing if God sent visions and dreams. There are other places in the Holy Scriptures which I shall forbear here to insert, sufficient to prove the antiquity of them.

Touching histories, you may see much of the issue and experience of dreams: *Virgil's* mother, when she was with child of him, dreamed that she saw a branch of laurel growing, and she brought forth a poet, to whom was given a laurel crown. Also *Hecuba* queen of *Troy*, when she was with child of *Paris*, dreamed that she should bring forth a firebrand, that should at once consume the whole country, and afterwards it proved true: for the said *Paris*, of whom she was deliver'd, was the cause of the ruin, burning, and destruction of *Troy*; which was interpreted by his sister *Cassandra*, to whom they gave no credit: whereupon the mischief seized not only upon the king and queen, father and mother to the said *Paris*, but also upon the whole kingdom, whose miserable destruction is recorded to this day. *Socrates* dreamed that he saw a little Swan in his lap, whose feathers grew and presently spreading its wings, and flying on high, sang a sweet and harmonious song; and the day following *Plato* came to him to be his scholar, who by his eloquence sang sweetly. King *Astyagge* dreamed when his daughter was with child, that there should arise from the nature of a vine growing so fast, that the boughs thereof should over shade the regions

ons of his dominions, which afterwards fell out accordingly; for she bare *Cyrus* the great, king of *Perſia*, who was master and lord of all those countries. I might beside alledge *Philip* of *Macedon*, father to *Alexander*, the philosopher expounded, and according to which exposition it fell out. Also, *Cicero*, *Hannibal*, *Calphurnia*, and many others, which had dreams and visions by night, whose effects came to pass, as great and divers histories do verify. But, for brevity sake, I shall forbear to instance any more particulars, leſt I ſhould offend my reader, with presuming too much upon his patience. Leſs I ſhould have ſaid, but was loath to leave the curious unsatisfied.

And to conclude, it ſeemeth to me great arrogancy in any man, to ſay all visions and dreams are vain and of none effect; which hath already been proved false, by many histories both divine and human: And I think it were to dispute againſt God, and wrong to the ſoul of man, which is, indeed, the mirror of Heavenny things, in making it always in all things unprofitable, a vagabond, vain, and idle, ſeeing that when the body reſteth the ſoul ſeemeth moſt to reign and rule in her force and virtue, and in her ſpiritual, apprehenſible, and intellectual nobility. Wherefore I will agree in opinion with *Socrates*, who ſaith, *that Man whether he live or die, is in the hand of God*, who taketh all his affairs in his hand, and in care diſpoſeth them at his pleasure, and forewarneth him by many ſecret and hidden ways, as it pleafeth him.

Reader, I intreat thee to take notice that the three last Books were written long after the two first ; as appeareth. He seeing that in the two former there wanted some things which the diligent and curious reader might desire, collected and gathered together the things contained in his three last books ; which he would not add to the two former for the reason which he giveth in the end of the second ; nor yet would publish them by themselves, but rather gives them the title, because they so depend upon the two former that in some speeches they may seem to be repeated again ; but if he repeat any thing, it is either for amplification or diversity of exposition.

I doubt not but some men, at the first sight, when they read this book, will think it a vain and frivolous thing ; for I, before I had considered the book, thought as much ; but after that by long time and continuance, I had compared these things with experience, as well in myself as others, I could not but reverence and admire both the works and the author. And I am of opinion, that there is no judicious reader, but will yield unto this truth, and therefore I shall forbear to bring any further proofs, but commit thee to the perusal of that which followeth : And rest,

Thy Loving Friend,

R. W O O D.

THE
LIFE
OF
ARTIMEDORUS.

THE Time and Place of the Birth of Artimedorus is as uncertain as his memory is famous. The Authors who have made mention of him, do differ as much in the relation of the former, as they do all agree in the honour of the latter.

We shall find that several countries and cities, as was sometimes for the Nativity of Homer, did endeavour to add unto their glories, by a noble claim they made to have an Interest in him, by flattering Posterity and themselves, that he received his Original from them.

Pergamum in Asia, doth register him to be born there, and from thence she alledged he was called Artimedorus Pergamenus.

The Isle of Sicily is as ambitious to acknowledge him to be hers, and thereupon she gives him the Title of Artimedorus Etnensis; we shall find in Cluverius, and other Authors, that in the Year of the World 3730, which was 273 Years before the Incarnation of our Saviour, that Artimedorus was Governor of the City of Syracuse, in Sicily, with Hiero; and that he was famous for the Knowledge of the Secrets of Nature, and the Study of Philosophy.

Celes Rhodoginus being willing to take advantage from the meer Credit of his Antiquity, will tell you; that he studied those Parts of Philosophy which were written by Hermes Trismegistus, and was exact in those Observations of Geography, and

those pieces of the mathematics, which where said to be left unto posterity by Zoroaster and Anaximander.

Diodorus the Sicilian makech mention, that he wrote a book of the first beginning of men, and that he ascribed the honour of seniority in Mankind, not to the Grecians, but the Egyptians.

Being governor of Syracusia, he did compile a book of laws and customs, in all which, for the honour of antiquity, he sheweth how much reverence customs and laws have gained from the only merit of their continuance; and as a custom by meer continuance doth wear itself into a law, so the more aged any law is grown, the less obnoxious it is to be reserved, or repealed, and every true thing being the truest which was the first, and that being the first, which was from the beginning, by how much more old and more stricken in years any law is, by so much it is the less subject to faulter, or to grow decrepid; and this is the reason which as he alledgedeth doth confirm the state of any law in its integrity, because the longer it endureth, the more, he saith, it inclineth to its perfection, that is, to a condition to grow never null, or uneffectual.

He wrote also a book of marriage, in the treaty whereof although he was a heathen, and ignorant of divine truth, yet he seemeth to come more near unto it than Plato, who had the honour among the gentiles to be stiled the divine philosopher, for Plato affirmeth, that man at the first was, by interpretation, Man Woman; and that in that one body he had the Faculty, without the help of any second, to generate another like unto himself; which afterwards, as he saith, alter'd. But *Artemidorus* speaking

ing of Marriage, and political Ends thereof, to distinguish private interests from public and common, and things sacred from profane, doth imply that Marriage is as old as nature, and that there was no sooner one, but wise nature did divide him into two, and then they were no sooner two but they were strait united into one again. It is recorded by my Author, that this *Artimedorus* did leave behind him many Books, which by their jury of Time are derived to posterity only in Fragments, and in imperfect Pieces, as are the writings of *Perseus*, and of *Linus*, whose Father is said to be *Apollo*.

We read of *Artimedorus*, a learned Man, born in the Isle of *Grana*; where, with singular Applause, he was professor of the Greek Tongue. At that Time the civil wars betwixt *Julius Cæsar* and *Pompey* the great, had divided the whole World into two Parishes; the One adhering unto *Cæsar*, and the other to the fortunes of *Pompey*. But the Sword having laid all things low, and the thunder of the Wars deafning the harmony of the Arts, *Artimedorus* addressed himself to *Rome*, where, though it was in the height of tumult and disorder, yet the Gods did still grant both reverence and protection unto learning. Here, with as much safety as advantage, he did put again into practice his professor of the Greek Tongue; and *Pompey* much about the same time being stayed in *Ægypt*, *Artimedorus* became one of Confidants of *Brutus* and *Cassius*, who called themselves the defenders of the Roman Liberty; here by his great inspection into *Philosophy*, and the course and circumstances of the affairs in the World, he wisely discovered the great revolution approaching, and saw *Brutus's* Malus Genius at *Rome*, before himself had seen it

at the Fields of *Pbillipi*, under the pretence of melancholy, contracted by too much study, he dissembled with *Brunus*, and removing as well his person as affection, from his Interest, and himself; he drew up an information to be presented unto *Cæsar*, containing the handling of the Plot, in the whole course of the conspiracy against himself.

At the same Time the Wife of *Cæsar*, who, as she was much honoured with the Trophies of her husband's Victories, so she was no less troubled at the capriciousness of his Incontinency, as may appear by the unrebuked petulance of his own Soldiers, in the day of his greatest glory, when he did ride in triumph to the Capitol.

Romani servate uxores mochum calvum adducimus.

Look to your Wives, ye Romans, for we do
Bring a bald-pated Letcher unto you.

Yet preferring her duty on that Morning he dined, above her passion, she informed her Husband of the sad Dream which on the Night before afflicted her, and which had still left a great impression upon her Spirits; and did beseech him for that Day to forbear going to the Senate-house.

There was at that Time no Man in *Rome* more famous for the interpretation of Dreams than *Artimedes*, who understanding of it, and the little reputation that *Cæsar* gave unto the Dream, he resolved with himself to put the discovery of the Treason into *Cæsar's* own Hand, and to beseech him to vouchsafe a present perusal of it, without

without the delivering the Paper as his manner was, into the Hands of his Secretary, or the Moller of Requests. *Caesar* began once or twice to cast his Eye upon the Paper, and the rather because it came from the Hand of *Artimedorus*, whose merit he did intend by his bounty to oblige unto him; but so great was the Multitude that followed him, either to congratulate his Fortune, or to admire his Ambition, that they alwaies banished him into the Senate-House, to the prepared Daggers of *Brunus* and *Cassius*. I do rather make mention of this in this place, to present unto you, that when the sands of our Days are numbered in the Glass of Time, neither the preognition of a Dream by a most tender Wife; nor the Interpretation of industry of Men, shall be able either to add or detract, or make the least alteration in the Decrees of Providence.

If you will wipe off the Dust of Antiquity from the History of the *Lydians*, you shall read of *Artemidorus*, who being famous for Philosophy, dwelt in the City of *Daldis*, and did write a Book of the Interpretation of Dreams; he was esteemed as one of the wisest of Men in those Days, as *Stephanus* reporteth, and it seems that either by a Confidence in himself, or by the persuasion of his Friends, he did believe himself to be so; for in the latter End of one of his Books of the Interpretation of Dreams, he desireth that nothing may be added to it. He wrote also a Book of Chiromancy, and another of Augury, that is, of reading Fortunes by looking on the Hand, and Passages by Birds, by their

flying on your right Hand and on your left,
or by hopping on the Ground before you.

We are preparing these also for the Press, to the
Performance whereof we shall be so much the
more encouraged, as we shall find, that this Book
of Interpretation of Dreams doth meet with that
acceptance as it deserves.

AR. T. J.

ARTIMEDORUS

His Exposition of.

DREAMS.

The First Book.

Of Dreams either solely Speculative, or Allegorically Significative.

DREAMS are either speculative, and agreeable to their visions, as when a man dreams that the ship wherein he is doth perish; and rising, finds it true and saves himself, with some few besides: or Allegorical, by one thing signifying another, whereby our Souls doth naturally advise us that under them there is somewhat abstruse, secret, or hid. First therefore I will set down the definition of a dream in general, against which to object, were to love contention. A dream therefore is a motion of fiction of the Soul in a diverse form, signifying either good or evil to come. Of dreams, such as belong not to others, being only for or against those which see them, as to speak, to sing, to dance, to fight, or to swim. But things which are about the body, or outward things, *h^er^ts, chells, moveables, and cloathing, &c.*, although they be in proper and particular, yet it falls out, that often they come to our neighbours according to the necessity and propriety of the usage. And in such sort the head signifies the father, the right hand the mother, the son, and the brother; the left hand the Wife, the friend, the daughter and the sister. Moreover, all those which are done by us, and in us, and towards us only; we must think that they appertain to us particularly; and on the contrary, all such as are not done by us,

nor

nor towards us, nor in us, shall happen to others; and yet notwithstanding, if they be our friends, and the dreams signify good, the joy shall come to us, and if contrary, then the contrary: but if they be our enemies, we ought to think and judge accordingly.

Of the Birth.

IF any one dreams that he comes out of a woman's belly, as to be born into the world, he may judge in this sort. This dream is good for him that is poor, for he shall have means or friends which will maintain him; or if he be not a tradesman, and of an art which requires the work of the hand, for this dream forewarns him that he should be without work, as children which have their hands bound together: To him which is rich, this dream signifieth that he shall have no rule in the house, but others shall over rule him against his will, for children are governed by others. To him whose wife is not with child, it signifieth that he shall lose his wife; for children are not married, nor come at woman: but to him whose wife is with child, it signifieth that he shall have a son, in all things like himself; and he shall be so like him, as if himself were born twice. To champions and combatants this dream is ill; for children can neither go nor run, and cannot affil any man. To him which is in the country, that he shall return home, as if he should return to his beginning. To a sick man it signifieth death, because the dead are wrapped in linnen cloaths, as children, and laid in the ground.

To be big with Child.

IF any being poor, dream that he is great with child, he shall become rich, and shall gather a great deal of money: If he be rich, he shall be in pain and care. He which hath a wife, shall lose her, having no more need that she shall bear children. He which hath no wife shall have a gentle one.

To

To others it signifieth sickness ; but to be big with child, and then to be delivered, is all one ; for it means that the sick person shall die quickly. But to him that is poor and indebted, enduring pain and misery, it is an end and discharge of all his present evils. Also this dream revealeth secrets. This dream is cross to rich usurers, factors, and all such that are in authority ; for that which they had before they shall lose. But to merchants and sailors, or to them which have ships, this dream is good. To many after this dream hath happened loss of parents.

To have Children.

TO dream that you see or have children of your own, and not of other mens, is ill to man and wife : for it foretells care and heaviness for necessaries, without which children cannot be nourished. But the male children bring good success ; daughters bring an end worse than the beginning, for they are married with a dowry. I know a man which dreamed he had a daughter born, and borrowed money upon interest. And the contrary side, I knew another which dreamed that he buried his daughter deceased, and it fell out, that he was constrained to pay a debt for which he was bound. So then his daughter made an agreement with the debt. But to see other mens children is good, when they are fair and well favoured, for this signifieth that a good and happy time is at hand,

Of Children wrapped in Cloaths, and Linen ; and of Milk.

Fany one dreams to see himself wrapped in cloaths in fashion of little children, and to suck some woman's cugs which he knoweth, it argueth long sickness if he hath not his wife with child, for then he should have a son born like himself. And if his wife hath such a dream, she shall have a daughter. But if any one being in prison hath such a dream,

the

the Devil shall stir up such accusations against him, that he shall not be delivered; and it is not without reason, to judge the like in sickness: But to see in a dream to have milk in her dugs, to a young woman it signifieth she shall conceive, and her fruit shall come to perfection; to an old woman being poor it signifieth riches, being rich in expence and liberality; to a maid, that her marriage is near, for without the company of a man she can have no milk; but if she be a pretty maid, and hath been long unmarried, it signifieth her death; for all things coming beyond the accustomed age are evil, some few excepted. To a poor man it is abundance of money and possessions, if he can nourish others. Moreover, I have known by experience, that this dream to one that was not married, foretold a Wife; and to one that had no children, it foretold children. But to a champion and an artificer, and all such as in their estate travel and move the body, it signifieth sickness. Also I knew one having wife and children, who had this Dream lost his wife by death, and always after himself nourished his children, exercising towards them the duty of father and mother together.

Of the Head.

TO dream you have a great head is good to a rich man which hath not as yet any great estate and dignity; also to a poor man, to a champion, to an usurper, to a horse-courser, to him that puts out money to use. For first, this Dream foretells principality or dignity, in which he must wear a crown, sceptre or diadem. 2dly, Great riches and possessions. To a champion victory: To a broker or usurper, great heaps and sums of money: But to those who are already in dignity, and to an orator and judge of the people, this Dream brings charges and reproaches by the people; and to him that

that is sick, it is headach: To a soldier it signifieth travel and pain: To a servant long servitude, and to him which hath chosen a calm life, pain and anger. But to have the head lesser than natural proportion, signifieth a thing contrary to the signification of the head above spoken of; importing differences in respect of the different quality of the Man.

Of long Hair.

IF you dream you have fair long hair and seem to take a pride therein, it signifieth good, especially to a woman, as also to a wise man, a bishop, a southsayer, a king and a prince: For to such as use to let their hair grow, this dream is good, because their profession permits them to keep their tresses. It is good for others but not to one self; and it signifieth to them only riches, and those painful not pleasant, for one must stay time, and in that time it may be suffer pain before long hair will come.

Of Hair in ill Order.

LONG hair, but out of order, and as it were rather hard and rough hair of one's beard, or being in tresses, betokeneth to all persons anger and heaviness: And I once saw a worthy gentleman placed in authority, and happy also in all his other affairs, who in a dream seem'd to see those which were under him, go before him, and also that they had hair all cut rude and out of order, whereupon I told him that it signified heaviness unto him. And presently after he was discharged of his office and authority, which (you may well think) was grievous unto him.

Of Hogs Bristles and Horse Hair.

TO dream, that you have hogs-bristles is great and violent dangers, such as the hog is commonly subject to. To have horse hair, is a sign of servitude and misery.

To have Wool instead of Hairs.

TO have wool instead of hairs, foretells long sickness, and fantasies, and the itch. Also, if having thin wool on his head he shall think that it is natural unto him, if the hairs seem to be changed into any other thing, we must think accordingly; that is according to the thing whereunto we think them changed. To seem to be without hair about the face, betokeneth sudden shame, hinderance of present affairs; but to see the hinder part of the head in that sort, is poverty, and ill luck in old age. If any one hath the right side of his head shaved and naked, he shall lose all his male kindred; and if he hath none, he shall sustain hurt. If contrariwise the left side of his head be without hair, it is loss of cousins and allies, for the head signifyeth the kindred, the right side the male, the left the female, and so through all the body. To have all the hinder parts of the head naked, is good for him that goes to law, for him that is fearful, for him that is shut up and detained by force, he shall fly and escape; remarking that one cannot catch him by the hair flying.

To see himself polled or shaven.

FOR to see himself polled on the head, is good for jesters that use to make men laugh, and to such as are commonly shaven: To all others it is evil, for it betokeneth as much nakedness and barrenness, if it bring not greater evils, and more at hand. To navigators it is evident shipwreck. To sick persons great peril, and yet not death; for such as escape a shipwreck, or recover after sickness, shave themselves, but not the dead. To be polled by the barber, is good to all in general; for surely no man, being in any dangerous estate, will poll themselves, seeing those only regard such outward ornaments of the head, which are without sorrow.

sorrow, or want; I therefore add by the hands of a barber, because if any man shaves himself, it betokeneth sudden heaviness, or very ill luck. Moreover, to be scratched with nails, to him that is in debt, it betokens that he shall acquit himself, to others, it foretells hurt by them that scratch them.

Of the Forehead.

TH E Forehead found and fleshy, is good to all, and signifieth liberty of speech, strength, and constancy. But to dream that you have a forehead of brass, iron, or stone, to all bakers, vintners, and such as live by shameless gain, is good, and to those only; for to others it breeds hate.

Of the Ears.

FO R to have many ears, is good to him that would have any one obedient to him, as wife, children, servants. To the rich it signifies great renown of his good, if the ears be fair and well shapen; but to his ill, if the ears be ill-favor'd, or deform'd. This dream is ill to a servant, as also to him which hath a suit in law, be he the plaintiff or defendant: But it is good to an artificer, or to one that worketh with his hands, for he shall have many that will employ him. To lose the ears, betokeneth the contrary to all this aforesaid. To clean ones ears, is good news, which shall come to us on some side; contrariwise, the ears beaten and chafed, do foretell ill news.

Of Emblems going into the Ears.

TO dream of emblems getting into the ears, is good only to sophisters, philodophers, and school-masters; for the emblems represent children, which will give audience to sophisters. To others it foretells death; for they are daughters of the earth. I know one which dreamed his two ear were filled with ears of corn, and how the corn fell into his hands, and he heard news that his brother's

ther's heir was dead, his heir, by reason of the ears of the corn, and his brother's heir, because the ears represented brothers and sisters. To dream you have asses ears, is good only for philosophers, to others it is servitude and misery. To have the ears of a lion, or wolf, or any other cruel beast, is snares and deceit by envy; moreover, to dream that you have eyes for ears, signifieth blindness or deafness.

Of the Brows.

THE brows Hair, and of a good grace, are good to all, especially to women. But the brows naked and without hair, signifieth to all ill success of busines, single combat and grief.

Of the Eyes.

TO have a sharp sight, is good generally; but a troubled look signifieth want of money, impeachment of affairs. To him that hath children, it foretells, they shall be sick. To be blind of both eyes, is loss of children, brethren, father and mother: Notwithstanding this dream is good for him which is in prison, and to him which is very poor; for the first shall no more see his evils about him, the second shall have wherewith to aid and pleasure himself, as many are ready to lend a helping hand to the blind. But this dream hinders such as are making long voyages; as also it forewarns him that is in a strange country, that he returnis not home, for he that has lost his sight can neither see in a strange country, nor find his own house. Also this dream is bad for a soldier, and also to all the dealing trades; for their affairs shall have but bad success. Also it is crost to navigators; and such as contemplate the stars, and are wizards. And if any one that is in search of a thing that is lost, dream this dream he shall never find it. To poets this dream is good, for they had need of great sleep, when they would write verses.

To

To sick persons this dream brings daily expectations for death. If any one dreams he hath lost one eye, all above-mentioned and signified, will befall him but in part or in half only. Moreover, thou must consider, that the right eye signifieth the son, brother and father, the left the daughter, sister and mother. To have three or four eyes, to him that determineth to take a wife and hath no children, and desireth to have, it is good. It is also good to an usurer, for he shall have great sums of money; but to him that owes, it is ill: It admonishes the rich man to keep good guard to himself and his possessions, by reason of some fraud and secret deceit. But to a coney-catcher, and a fair woman, to have more eyes is not good; for he shall have more eyes which shall apprehend him, and she shall have many of her clients attach'd about her. Moreover, if any one dreameth he hath eyes in his feet or hands, he shall so lose his sight on one side of his body, that the said side shall be diseased, beaten or hurt. I knew a man that dreamed that his eyes fell into his feet, he fell not blind, but married all his daughters to his servants. To have another man's eyes, signifieth loss of sight: But if one know him whose eyes he thinketh he hath, he shall keep his child, or some other great treasure of his.

Of the Nose.

FOR to have a fair and great nose is good to all; for it signifieth subtilty of sense, providence in affairs, and acquaintance with great personages. But to have no nose, signifieth the contrary; and to a sick man death; for dead mens heads have no noses. To have two noses is discord with his domestic kindred.

Of the Cheeks.

TO have the cheeks fat and full, is good for all, especially to Women; but flat and full of wrinkles signifieth heaviness.

Of

Of the Jaws and Lips.

THE Jaws represent cellars, shops, and other things accustomed to keep merchandizes, or drugs; the lips represent those which kiss and embrace us, and which are often about us, as wife, children, parents, allies, so that the one or the other seem to have any harm or mischance it signifieth unto us, that the affairs of our kin folks are not in good plight.

Of the Peers.

TO have a Beard long, thick, and unhandsome, it is good for him which is curious to speak well, as an Ambassador, an Orator, a Lawyer, a Philosopher, and for those who have a desire to learn arts and sciences. If a widow woman dreams she hath a beard, she shall have an husband, which shall be kind and bountiful: If she be married, then shall she lose her husband, or be separated from him, and govern her house alone, as if she were both husband and wife together, if she be not with child, or at law; for if the first, she shall have a son; if the second, she shall persevere in her opinion, bearing a high mind, and regarding her honour, as if she was a man. To a young child this dream signifyeth death; but to him which is now in his youth beginning to have a beard, it is sign he shall rise by himself, and put himself forward, of what estate soever he be. The beard falling, cut away, or by force plucked away by the hands of another, as it signifies loss of parents, so also it is hurt and dishonour.

Of the Teeth.

THE upper teeth signifieth the best kindred of the house, and the lower teeth signifieth the inferior: For you must know, that the mouth representeth the house, the teeth, inhabitants; those of the right side the men; the other, the women:

er otherwise, the right signifies the elder ; the left, the younger : the eye teeth, them of middle age, the great teeth the old folks. Wherefore, what kind of teeth soever a man dreams he loseth, he shall lose such Personage as that tooth signifieth. But when teeth signifieth loss of goods, by the great teeth are meant hidden treasures, by others a vessel or some other thing of little importance. To such as are in debt, what kind of tooth soever fall out, it certifies them that they shall acquit themselves. The teeth falling out all at one blow, signifieth that the house shall be forsaken and abandoned of all inhabitants. For such as are sick to dream that any tooth, or teeth fall out, signifieth long sickness, but without feath: It were better for him to dream that he should lose all his Teeth, for then he would recover the sooner. For a Servant to have no Teeth, is a sign of liberty ; to Merchants, good Gain of their merchandize, charges and trafficks. Teeth which do seem to grow in such Sort as if the one would exceed the other, signify Sedition in the House ; or if they seem to move, though they fall not out. Those which have black Teeth, or rotten broken Tech, and dream they lose them, shall be delivered from their evils and anger. Also by this Dream, some have lost their old Folks. To have Teeth of Gold is good for such as study to speak well; to others, it is hurt in their house by fire ; to others, sickness by abundance of choler. To have Teeth of Wax, is sudden Death ; to have them of lead or tin, it is also shame and dishonour ; of glass or wood, violent death ; of silver, you shall get money by Eloquence ; to the rich, it is great Expence in Hospitality and necessary Provision. To dream to lose his teeth, and recover others, is change of estate into good or evil, according to the quality of the teeth. To dream that his teeth are in his hand or bosom, is

loss of children. To grate his Teeth against his Tongue, is to end his pains and misery by his Eloquence.

Of vomiting of blood; and of choleric and melancholy humours.

FOR to vomit much blood, and of a good Colour is good for him which is poor, for he shall get store of money. It is also very good for him which hath no children; and whose kindred are in a strange Country: The first shall see a child of his own; the other his Kindred returning home. To carry blood is not good for him that would be hidden. To vomit corrupt blood is sickness to all. To cast a little blood in spitting, foretells sedition; as I have known by Experience. To vomit Phelgm (be the Humour choleric or melancholy) is good for him which is in Misery, anguish or sickness, for it foretells an end of all his evils. To vomit Meat signifieth hurt. Also to vomit his bowels foretells the Death of Children, to Father and Mother; and to them which have no Children, the loss of the dearest thing they have among their Goods; to a sick person it is death.

Of the Neck, and of having many Heads.

EVERY suruncle, malady or imperfection about the Neck, head or beard, signifieth sickness indifferently to all. To have two or three heads is good for him that is poor, for he shall heap up store of goods, and also shall have a wife and children of good nature: to a rich man it signifieth adversity by means of his kindred.

Of being beheaded.

TO dream that he is beheaded whether justly or otherwise, is ill to him which hath a father, mother, and children; for he shall lose them. Some also having had this dream, have lost their wives, friends, and farms; and others having houses, have lost

lost them: And he which hath all these things, shall not have good luck with them all (as I have known by experience); he shall but lose that which is most necessary, and which he shall esteem most dearly. This dream is good for him which is accused of any crime, and is in danger of death: But to chancers, usurers, mailers of galleys, or merchants, and all such as gatine: money it signifieth the loss of a sum of money. This dream is good for debtors. He which is in a far country and hath this dream, shall return into his own. He which is in suit for his inheritance, shall obtain his suit: But in case of trespass or money, he shall be overthrown.

To have a Hairy Neck.

FOR to have the head turned so that it looks backwards, forewarns one not to go out of his country, and to enterprize no Affairs, lest the issue be bad. They which are in a far country shall return home.

To have the Head of any Beast.

TO have the head of a lion, a wolf, a panther, or elephant, instead of his own, is good: For he which attempteth things beyond his power, and hath this dream, shall attain unto great dignity and honour. Many desiring offices and places of credit after this dream have obtained them. To dream you have the head of a dog, horse, or ass, or such four-footed beast, is servitude, pain and misery. To have a bird's head, argues one shall not stay long in his country.

To have his Head between his Hands.

IF one dreams that he hath his head between his hands, it is good for him that hath no wife nor children, and to him that desirereth the return of any one afar off. And besides if one be careful to comb and trim his head which he seems to hold between his hands, it is a sign that he shall dispose well of

his busness, and have an end of his evils and adver-
sities. This dream signifieth thus much, if besides
that head which one holds in his hand, he seemeth
to have another natural head of his own, else not.

To have horns.

TO R to dream you have ox horns, or any other,
such like violent beast, foretels violent Death,
and chiefly beheading, it being incident to horned
beasts.

Of the Shoulders.

Shoulders thick and fleshy are good to all Men,
excepting them only that are imprisoned: To
the first it signifieth much strength and prosperity;
to the other, that they shall be long in captivity.
If the Shoulders be diseased, lean or broken, it sig-
nifieth the contrary to all beforesaid; and oftentimes
foretels the death or sicknes of brethren.

Of the Breast and the Dugs.

TO have the breast whole, is good, as also to have
it hairy, is a sign of gain to men, but to Wo-
men it foretels Widowhood. The Dugs fair and
without any evil is good; and if they seem more
gross, yet by good means and gracie they signify
Children and possessions to come; but if they be sore,
as full of Ulcers, it is sicknes to come. The Dugs
falling is death to her Children that dreams so; and
if she have none, it is poverty to herself. To have
many Dugs, thinking she sees them bigger than is
usual to a Woman, signifieth she shall follow the
Trade of good fellowship. To be wounded in the
Stomach by any familiar, is ill news to old Women:
and to young men or women it betokeneth glad
tidings.

Of the Hands.

THE Hands fair and strong, shews prosperity to
Tradefmen. To him which fears Arrests or
Imprisonment, this dream is doubtful. You must
remember

remember that we said before, the right hand signified the Father and the Son, the left the Wife, the Mother, the Sister and Servant; the right signifieth such Goods as are to get, the left Goods already gotten. If therefore one dreams that he loseth his right hand, he will lose something which it signifieth. In general the Hand signifieth neither good nor bad; to lose all the Fingers of the Hand, or some part, signifieth hurt or los's of Servants. To Scriveners, Orators and Attorneys, it signifieth that they shall want Employment: To Debtors they shall pay more than they owe: To Usurers los's by Interest. I know a man that dream'd he had no Fingers, and he was attached by a Creditor that lent him Money without an Obligation. To have more Fingers than ordinary, signifieth the contrary, namely, to owe and not to pay: Some (though deceived) have thought this a good Dream, but it is the contrary; for he that hath more fingers than natural, thinks and finds it ill; and if the overplus fingers are idle, they make their own Riddle. To have hair which cleaves to the joints, is captivity; but if it cometh on the palm of the hand, it is idleness, especially to Labourers and artificers.

To have many *bands* is good for an *artificer*, or *handierft-man*; for this *dream* tells him expressly *thou shalt have so much work, that then thou shalt have need of many bands*; and to good men also it is good, for it tells them they shall get *children, servants or money*; as I have known by experience; but to wicked men it is *captivity*, and that some shall lay their hands upon them.

Of the Ribs and Navel.

ALL the *ribs*, and the inner-side of the *belly*, containing the *bowels*, to the *privities*, is *strength of body*, and *abundance of goods and riches*; if they seem *diseased*, they signify *diseases of the body*

body and *consumption* of the *purse*. The *Navel* is loss of *father* and *mother* to such as have them, and to others *Banishment*.

Of the inward Parts.

IF you dream you are dead, and see your inward parts according to their natural *Order*, it is good to him that hath no *children*, and to him which is *poor*; for the one shall have *Children* of his own, and the other *Riches* of his own. But to a rich *Man*, and him which would be *close*, it is shame and dishonour. It is evil to *all*, when they dream that their *Entrails* are seen of others, for it betokeneth troublesome *Affairs*, *Suits in Law*, and *discredit*. But if he dreams he is *opened*, and yet see not his *Entrails*, it signifieth to him forsaking of his *wife*, loss of *children*, and death by sickness. It is also *comfort* for him that is in *Misery*, for he which loseth those *parts* which causeth *pain* and *grief*, surely he shall be delivered out of *distress*. Moreover we must think that the *Heart* signifieth *Man*, and the *husband* of the same *woman* that shall dream thereof, it is a *wife* of the same *man* and the *husband* of the same *woman* that shall dream thercof, it is a *wife* of the same *man* that dreams it; likewise also the *lungs*. But the *liver* signifieth the *son*, *food* and the *feast*, the *gall*, *choleric* and *melancholy* humours, *money*, *women* or *wives*; the *spleen*, *pleasure*, *laughter* and *wife*; the *belly* and *guts*, *children*, for they cry for *meat*; likewise they signify *asurers*. *Reins* signify *brothers* and *cousins*.

Of the Members.

FIRST the *members* signify the *father* and the *mother*, the *children*, the *wife*, the *friend*, the *brethren* and *cousins*; also the force of the *body*, *eloquence* and *knowledge*, for it is very fruitful. Again, it signifieth *riches* and *possessions*; because it increaseth and diminisheth. Also *council* and *secrets*, *poverty*

verry also and servitude. Also it signifieth dignity and increase of honour; and therefore when one dreams he feeth it in its estate and place, it signifieth permanance of things represented and signified thereby; also, increasing, diminishing and redoubling of things present to all, only your wife and your friends excepted; for it taketh them away, because a man may not impart their use to any.

Of the Groin and Thights.

THE *Groin* signifieth the same things as the *Members* precedent: In like manner the *Thights* except when they foretel small *joy* to the *rich*, or rather expence in many *pleasures* with loss and hurt.

Of the Knees.

THE *Knees* being strong and sturdy, signify *Journeys* or other motions and operations of *Health*; but being weak and diseased the contrary: A *tree* or *branch* coming out of the *Knee* signifieth *swowness* and hindrance; to a sick man oftentimes *death*. The *knees* signify the *brethren* and familiar friends, sometimes *children*.

Of the small of the Leg, the Feet and Heels.

THE small of the *leg*, the *feet* and the *heels*, have as it were the same signification as the *Knees*. To have many *Feet* is good for *merchants* and *masters* of *ships*, for they shall command many men; and it signifieth *rest* to the master himself. This *dream* is good for a poor *man*; to a rich it is *sickness*. Many men by this *dream* have lost their *ight*, and *malefactors* having it, have been imprisoned. To put their *feet* in the *fire* is ill to, and signifieth loss of *goods*, *children* and *servants*: But to such as undertake a wager of running, it is good, for they shall run swiftly, as if they had fire on their *feet*. Also, if one dream that he hath left his *Shoes* and goeth barefoot, it signifieth that he shall have pain in his *feet*: To some it betokeneth much *sickness* in *bed*.

Likewise to dream that one would fain run, but cannot, means that his Affairs shall be hard and difficult to accomplish.

Of the Back.

THE *back* and all the hinder part signifies *old age*, therefore as one thinketh his *back* and hinder parts to be, so shall he be in his *age*.

Of Transmutation of the Person.

TO be changed from little to great, and from great again to be bigger, so that you exceed not reason, is good; for it is increase of busines and goods; but to be greater than common use, is death. Also it is ill for an old man to be changed into a young man, or a young man into a child, for they shall change to a worse estate; but the contrary is good, for they shall come to a better estate. To dream to be a *woman*, is good for a *poor man*, and a *servant*, for the first shall find those which will cherith him as a *woman*, and the second shall have less pain; but to a *rich man* it is ill, especially if he have government of any public thing, it taketh away his *office* and *authority*, because *women* must keep the House. To such as exercise *bodyly labour* it is *sickness*, for *women* are commonly weaker than *men*. If a *woman* dream that she is a *man*, and she be not married, she shall have a *husband*, or if she have no *children*, she shall have a *son*, or shall be some way changed into the nature of a *man*: But if she be both married and have a *son*, she shall be a *widow*. To a *maid-servant* it signifieth she shall have great servitude, and undergo pain as a *man*; it is good for an *barlet*, for she shall leave her wicked *comeris*. Again, if a *poor man* or *woman* dream that they are made all of *Gold*, they shall be *rich*; but if they be *rich* they shall be circumvented; for *gold* and *silver* have no *spies*. To a *sick person* it is *death*. To be of *brass*

is good for a *Warrior* and a *servant*; for the one shall have *victory* and a *statue* erected, and the other shall have *liberty*. To dream that you are of *iron*, foretelleth infinite *miseries*. To be of *earth*, betokeneth *death*, except such as live by *earth*, as *Potters*. To be of *Stone* is to receive *blows* and *wounds*. If one dream he is changed into the shape of a *beast*, he must judge according to the *beast's nature*, and of that I will treat in the second book, in my discourse of the *Chase*. I have observed, that it is good for all to dream they are fair, and of good grace, and strong, and yet without exceeding common custom, for to be too fair, too brave, and too strong, is as much as to be ill-favoured, faint hearted, and weak; which things signify death to the sick, and to lovers ill success, and attachment for treason.

Of Arts, Works, or Exercises.

WHosoever in his dream seeth to do that which he hath learned and exercised, shall have good success, and is very good to all; foretelling, that all shall come to honour by his busines and enterprize; but if in your dream you have not good issue, it signifieth the contrary. If one in his dream doth that which he hath not learned, and it hath good issue in his dream, then it is good; but if he find himself hindered, and cannot bring it to good, it is anger, and let of busines until he be mocked. To play the husbandman or plowman, to sow, or plant, or dig, is good to him that seeketh a wife, or which hath no children; for the ground is his wife, the seed and trees his children, the wheat males, the barley females and abortives; but to others this dream betokeneth sickness and anger. If any one be sick in the house where this dream is, is betokeneth *death*; for the seed and the plant are put in the earth as the dead. To reap,

to cut; to trim vines, and to plough against harvest, betokeneth that your affairs and work shall be deferred 'till the accustomed time of doing them. But if the horses seem to sink into the ground, or that the spade, or other instruments of husbandry seem suddenly to be lost, it betokeneth loss of labour, earth to corn, and ill harvest weather. Likewise, if any husbandman dreams that he is ploughing on a hill, and that on a sudden he is loosing the horses, and setting them up in the Stable, it betokeneth loss by ill-husbandry; and also that the Horses shall not stand, but fall sick in the Stable. To govern a Ship, if one have good success, and honour without peril, provided that it be without doubt or pain, it is good; but if one be troubled with tempest, or if the Ship be bruised and broken, it is abundance of evil, which I have often known by experience; for to dream of one that is in a water-mill, signifieth much busyness; and the Water holding back, fortelleth much trouble and difficulty in the performance thereof. To cut and sew in leather, to married folks is good: It is also good for him which would marry or get acquaintance or allies, by reason of close and joined seams. But to dye *leathers* is ill to all, and revealeth Secrets. If one in his dream seemeth to go on narrow banks and ridges of houses, it is ill, for it signifieth decay and falling into poverty. Also to dream of *Angling* or *Fishing*, betokeneth much trouble and affliction; but to see *Medicines* is worst of all. To be a Goldsmith, signifieth harm to him which dreams it, by reason of poison and instruments that they handle. To be a *Graver, Turner or Carver of Images and Figures*, it is good for *Adulterers, Prathers, cozeners, and deceivers*; because their arts shew other effects than the true. Unto others it signifieth *Honesty*; for such works are shewed unto many.

To work in Iron.

FOR to work in Iron, and strike upon the Anvil, signifieth noise and suits in Law; the like we must judge in all other arts, of the persons which dream them. And we must understand, that it signifieth as much to see the tradesman working in their shops and tools, as to see himself use the same art. Notwithstanding there is a difference between Tools, those which cleave and break, signify discord and hurt, those which unite and bind, signify profit, marriage, or alliance, but to some hinderance of voyages; those which scower or smooth, appease strife; those which address and compass, signify revealing of secrets, as you may see in *Geometricians*.

Of Travelling.

IF any one dream that he is a travelling through a wood, and that he sticketh in the briars and bushes, this dream is evil; for it betokeneth many troubles and hinderances in important affairs. Also to travel over high hills and mountains, and rocky places, signifieth advancement, but with much difficulty obtained; notwithstanding, if he meet with any one that commandeth to direct him the right way, it betokeneth some friends that will be helpers to him.

Of the Letters.

TO learn the Letters is good for the ignorant; for some good will bethide them, but with labour and fear. But to him which knows the Letters, to learn them again is not good, for it is the part of a child to learn; now it signifieth to him hinderance of affairs, and ill issue: only it is good for him which desireth to have a son for; not he, but his son shall learn. If a *Grecian* dreameth that he learneth *Latin Letters*, or on the contrary any *Roman* the *Greek Letters*, they shall travel and

from one country to the other. Many *Romans* by this dream have had *Grecians*, and as many *Grecians*, *Romans* to their wives. To read well and truly *Barbarian* or strange Letters, signify that they shall go into that country, and have goods and honour there; but to read badly signifies the contrary; Or that the sick man shall enter into foolishness and frenzy, by reason of the savage and strange speech, which a saving man speaks. All Letters of any language, which one cannot read, signify anger and trouble for a few Days, if the writing be little; but for longer time if it be much.

Of Plays and Pastimes.

TO play with a Top is pain and travel, whereof notwithstanding shall come good. To leap, to run, or to dance, signifieth prosperousness in affairs; but to dance without manck, foretelleth want of money. To dream you play at Tennis, signifieth long noise and quarrels, and often betokeneth love towards a whore, for the ball represents the whore, because it hath no stay, and it goeth through the hands of many.

Of Plays, Games, and Instruments.

IF any one dreameth of the trumpet, to them which would fight, 'tis good, and to those which have lost their Servants. But it revealeth secrets by reason of the great sound, and it killeth the sick: Also to Servants it promiseth liberty. But to wind a horn is ill, and forbiddeth to undertake any law-suit. Every Instrument which one may blow, signifieth trouble. To dream that you play the public cryer, may be interpreted as to sound the trumpet; to play upon a reed, or upon a bag-pipe, is good to all. To sing and play upon the harp, at Offerings and Sacrifices, is good for Weddings, and contracting of affinity; but it is ill for other affairs; to many it signifieth the Gout, because

cause of cords and nerves. To play or see played Tragedies, signifieth travel, fighting, injury, and a thousand evils; but to play merry plays, is a merry issue of affairs; and to hear singing, signifies deceit.

Of Riding.

TO ride a horse nimbly, is good for all; for the horse signifieth a Woman or a Friend, the Ship, the Master and guide to govern, and the good friend: So then as he finds his horse well, so shall he do all this. The cart signifieth as much as the horse, but that to a sick person is death; as also to a chariot of four wheels. To ride a horse through a town is good for him which undertaketh to play a prier, and to a sick Man; for the one shall gain the prize, and the other shall be healed; but to ride out of Town is quite contrary. For one to dream that he rideth a wild horse, if he be able to govern him and to keep the saddle, it is good; for this dream signifieth rule and dignity; but if he fall, or be thrown out of the saddle, it is ill, and signifieth disgrace, dishonour or reproach. To lead or guide chariots through woods and deserts, signifieth Death to all at hand.

Of the Race.

FOR to run is good to all, except to sick persons, when they dream they come well to the end of their race; for it signifieth that shortly they shall come to the end of their Life.

To be put out of Office.

IF any one dreams that he is deposed out of his *Place, Estate and Dignity*, it is ill to all, and killeth such as are sick.

Of Wrestling.

FOR to wrestle with any party, signifieth strife with him. And among such as are at strife already, he which dreameth that he is superior, shall vanquish, if they strive not for heritage, for in such

a controversy, it were better to be beaten. To wrestle with a stranger is danger of sickness. If a Man fight with a child, and he throw him on the Ground, he shall lose the same Friend by Death: If he be beaten, he shall have mockery and sickness. It is good for a little child to wrestle with a Man; for he shall do great matters more than one would think; but if he wrestle or combat with a champion, it is not good for him. To wrestle with Death betokeneth sickness or debate, and suits in law with the children or heirs of dead men. But it is good always for the rich man to think or dream that he is in Authority.

Of Combating.

FOR to combat with any one, is ill to all men; for besides shame, he shall have hurt. Likewise it signifieth much strife and contention: And to be wounded in fight betokeneth shame and dishonour. Notwithstanding it is good for such as live by blood-shed, as surgeons, butchers and cooks.

To bathe and go into the Hot-house.

FOR to wash and bathe in baths and hot-houses, signify riches and prosperity, and health to the sick, but to wash and bathe contrary to the common use, as in his cloaths, is evil, and betokeneth sickness and great anger. It is ill to a poor man, if he be too courageous to wash himself, and if he have many which rub him, for it foretelleth long sickness. In like sort it is evil to the rich, if he be alone, and have no body to help him. In general, it is bad for all not to sweat, or to see the bath in an open place, or to find no water in it. In brief, it is very ill when it is otherwise than custom, for it signifieth ill issue of enterprizes and affairs. To be washed with water naturally hot, is a sign of death to the sick, and of hinderance of affairs to the whole. It is good to dream that you wash in fountains

fountains, ponds, and currant waters, and in fair and clear floods ; but not to swim, for that were a sign of danger and sickness.

Of Drinks.

TO drink cold water, is good to all, but hot signifieth sickness and hinderance of affaires. To drink wine with reason, and not to be drunk, is good ; but to drink much, and without reason, signifieth much evil ; also it makes you be in the company of drunkards. To drink sweet wine, or to see fair women, or to sleep under shady trees, to him that would take a wife, it besokeneth a good success in love. All compounded wines and portions mingled with otherwise than naturally, is good for rich men, because of their delicacy : But it is evil for poor folks, which never drink them but in sickness. To drink Urine, signifieth sickness ; and to dr.ink Oil signifieth poison or sickness. To thirst and find no drink neither in wells, fountains or rivers, is ill, and a sign not to finish his business, but the contrary is good. If one dream that he is drunk or sick, he shall be born withal, as such persons are. Moreover to drink in vessels or tankards of gold, silver or earth, is good to all, by reason of the solid matter and use of the vessels, which signify tranquillity. Also vessels of horn are good for they burst not ; vessels of glafs are evil, because they break easily ; they also revealeth secrets, by reason of their transparency ; otherwise these vessels may signify our friends which we embrace ; when therefore the vessels are broken, it signifieth the Death of some of our friends or affinity. I know by experience, that to dream to see a glafs broken signifieth shipwreck to Mariners. There are certain Vessels with straight Mouths, which if one shall see broken, they signify end and issue tribulations and anguish.

Of

Of Herbs, Roots, and Grains in Pottage.

ALL herbs and roots which have a strong smell in eating, reveal secrets, and signifies anger, with all her attendance. That which is eaten raw, as lettuce, sorrel, purslane and others, signifies trouble and difficulty in the management of affairs.

To dream of eating medicinal herbs, as beets, mallows, burrage, and the like, signifies freedom from trouble, and expedition of business, because they make the body soluble.

To dream of eating coleworts signifies vexation. The French navew-gentle, and cucumbers denote vain hope. Some are of opinion, that when sick persons dream of melons or cucumbers, it is a prognostic of recovery, by reason of their humidity.

Of CORN and other Grain.

TO dream that you see corn eared, and gather it, signifies profit and riches.

To dream you see stacks of corn, signifies profit and abundance to the dreamer; and on the contrary, to see a small quantity, signifies famine and necessity.

To dream of eating white bread made of wheat, signifies profit to the rich, and damage to the poor; on the contrary, to dream of eating coarse bread, denotes to the poor, profit and gain; to the rich, losses.

To dream of eating barley bread, signifies health and content.

To dream of eating broth is a good sign, and signifies profit and gain.

To dream that one sees a barn stored with corn, signifies, either that you shall marry a rich wife, overthrow your adversary at law, inherit land, or grow rich by trading or wives. It signifies also banqueting or merry making.

To

To dream of eating pease well boiled, denotes good Success and expedition of busines.

To dream of eating beans, signifies trouble and dissention.

To dream of lentiles, signifies corruption; of rice, denotes abundance of obstruction. The millet, signifies poverty and indigence.

To dream you see or eat mustard-seed, that is a bad sign, unless it be to physicians, to whom such dreams are advantageous.

The E A R T H.

If any one dreams that he hath good lands well inclosed bestowed upon him, with pleasant pastures, he will have a handsome wife, according to the seeming goodness of the land.

But if the land seem spacious and not inclosed, that denotes pleasure, joy and riches, suitable to the extent of the land.

If it seemed that the said inclosed lands hath fair gardens, fountains, fields, pleasant groves and orchards adjoining thereunto, that signifies he will marry a discreet, chaste and beautiful wife, and that she will bear him very handsome children.

If he saw the land sown with wheat, that signifies money and profit, with care and industry.

If he saw it with any kind of pulse, that denotes affliction and trouble.

If he saw it sown with millet, that signifies vast riches to be gain'd with ease and much delight.

If a man in holy orders dreams any such thing, then it is taken for the riches and contentment of his mind.

If you dream you see the earth black, that signifies sorrow, melancholy and weakness of the brain.

To dream that you see the earth quake, signifies that your affairs and life are in danger of being lost.

To

To dream that the whole earth quakes, signifies an edict from the king, that will astonish all the inhabitants of the kingdom.

If you dream that the house shakes, it is an edict simply against the house, tho' it presages also loss of goods, and suits at law.

If the walls, doors and top of the house fall by reason of the earthquake, that denotes destruction and death to the chief persons in the house.

If a king, or any other prince, dreams that his palace or throne is overturned and borne down by an earthquake, he will suddenly die or lose his kingdom.

If any one dreams that a mountain is fallen upon a valley, that signifies that some great lord will oppress and destroy good men.

If any one sees a Town that he knows, sunk by an earthquake, that is a prognostic of famine, war and desolation, by the indignation of a prince; but, if he knows not the town, it signifies that the nation at enmity with the king shall be destroyed by the same means.

To dream you see great ditches or precipices, and that you fall into them, signifies that he that dreams will suffer much injury, and hazard his person, and be in danger by fire.

To dream of kissing the earth, signifies sadness and humility.

To dream of being in a meadow, is a good sign to husbandmen and shepherds; and to others, it denotes obstruction of business.

To dream that you are in a fair, straight, level and pleasant way, signifies joy, prosperity and good success; and a bad way the quite contrary.

Of VEGATATIVE Creatures.

Of Flowers.

THERE are three sorts of creatures, the vegetative, the sensative, and rational. The dreams of which three we will successively handle one after another.

Under the vegetative creature is comprised trees, plants, flowers and fruits, that receive their nourishment, vigor, growth and maturity from the earth and sun.

To dream of seeing and smelling odoriferous flowers in their season, signifies joy, pleasure and consolation,

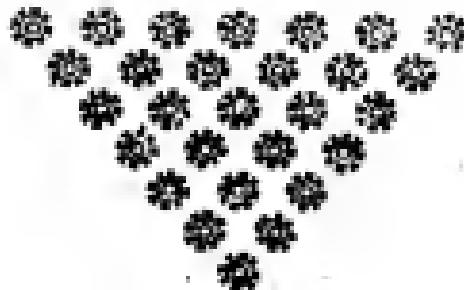
To dream of seeing and smelling flowers out of season; if they are white, that signifies obstruction in business, and bad success in his enterprizes; if yellow, the impediment will not be so considerable; and if they be red, the difficulty and nuisance will be extreme; and for the most part it signifieth Death.

To dream of seeing and smelling roses in the season of the year, is a good sign to all persons, except those that are distemper'd, and who through fear conceal themselves; for they are in danger of death or great sickness; and if the dream be when roses are out of season, it signifieth the contrary.

To dream that you smell marjoram, hyssop, rosemary, sage, and other herbs of the same nature, signifies labour, trouble, sadness and weakness, Physicians only excepted, to whom such dreams are propitious.

If any one dreams that he sees, holds, or smells to lilies out of their season, it signifies that the hope of the thing desired will be frustrated.

If one dreams that he sees or smells upon Laurel, the Olive, or Palm ; if she be a woman, she shall bear children ; if a maid, she will be suddenly married : If it be a Man, it signifies amity, joy, prosperity, abundance and good success in his Enterprizes.



ARTIME DORUS

His Exposition of

DREAMS.

The Second Book.

To watch.

TO Dream that in the Night one watcheth in a Chamber, signifieth to the rich great affairs, to the poor, and those that would use any subtleties or deceits, it is good : For the first shall not be without work and gain, and others undergoing their attempts with great subtlety, shall come to the height of their enterprize.

To go out and salute one.

TO dream that you are going out of the House in the morning, and are not hindred nor stopped, is good ; for it signifieth your business shall have a good issue : But not to be able to get out, nor find issue out of the House, is hindrance to those that would travel, and impeachment of affairs, and long sickness to the sick. To salute his familiar friend, to speak to him, and embrace him, is good ; for it signifieth that you shall speak and hear good news ; but if they be not our very familiars, but only simply known to us, the dream is not so good : If they be our enemys, it signifieth that we shall enter into friendship with them. To kiss the dead, to him that is sick, it signifieth death : To him which is in health, it forbids him to speak of his affairs at that present, because he hath kissed the mouth of the dead :

dead : Notwithstanding, if the dead party hath been our pleasant and private friend, it hindereth not a whit, either to speak or undertake any thing.

Of the Apparel in general.

THE Habits accustomed and agreeable to the season, are good ; as in Summer an Habit of Linnen Cloth, and fine Wool ; in Winter a new Garment and of strong Wool. To him only which is at Law, and which is a Servant desiring liberty, new Apparel is bad ; because he must have long time to use them, and refuse them again. A white garment is good only to Priests ; to others it signifieth trouble ; to Mechanicks it signifieth they shall have no work ; it also revealeth Malefactors ; to the sick it is death ; but the black Garment it is health. Notwithstanding I have often seen poor men, servants, and Captives, having dreamed they were attired in black, die. This black Habit is bad, except it be to them which would do secret things. To have a Garment of divers colours or scarlet, for priests, jesters and stage players, it is good ; to others it signifieth troubles, dangers & revealing of secrets ; to the sick it is, they shall be tormented with strong and abundant humours. A robe of scarlet to servants and rich men is good, signifying liberty and honour, or dignity ; it killeth the sick, and bringeth greater poverty to the poor : To many it hath signified captivity : For the man clad in purple or scarlet, must also have a diadem or a Crown, and many about him to guard his body. Every such robe died in scarlet, is to some hurts, to others an ague.

A woman's gown is good only to those which have no wife, and which comes upon stages to play. Others after this dream lose their wife, or fall into great sickness, by reason of the delicacy and effeminate ness of those which wear such garments. And yet notwithstanding, in case of rejoicing and assemblies,

semblies, neither Gowns of divers colours, nor women's gowns are bad. To have a gown of the fashion of a strange nation, is good luck among strangers, to him which purposeth to go, or remain, or lead his life among them; to others sickness and hindrance of affairs. To have a delicate and sumptuous gown, is good for rich and poor: For to the first, their present prosperity shall continue; and to the other, their goods shall increase. Broken and torn Gowns, is hurt and hindrance of affairs.

A coat, a jacket, or short cloak, or skirt of woollen cloth, is anger, and loss of a law-suit; wherefore it is better to dream you lose them, than you have them. But the loss of any other habit is not good, except to the poor, servants, captives and debtors; for these garments being lost, argue loss of evils which incompaſſ them. For others, it is not good to dream of loss or nakedness; for it signifieth loss of goods and pleasant things. A fair and brave gown, and of divers colours, is good for rich and joyful women; for the one keeps her brave for her pleasures, the other, divers colours, argue her profit, for to dream of shifting a shirt or smock, or that the clothes are fallen from the bed, doth signifie hard lodging, and much shifting in other countries. It is always better to dream to have good, fair, rich and cleanly garments, than little and dirty, except only to those which exercise slovenly and dirty trades.

To dream one washeth his garments.

TO dream to wash one's clothes, or another body's, is to sustain and lose, or escape some hurt and danger about the body or life; for clothes being washed lose their uncleanness. This dream also sheweth, that some body shall learn and perceive our Secrets: For to wash is to take and amend or

or correct, and therefore it is an ill dream for them which are in doubt of being reproved or surprized.

Of Exterior Beauties.

RINGS of Iron about one, do signify goods, but with labour. Also rings of gold which have Stones are good; for those which have no stones, signify pains without profit. But always, massy and full Rings are better than hollow, which signify deceit and falsehood, and greater hope than profit. Rings of amber, ivory and such like, are good only for women. Carcanets, chains, pearl, precious Stones, and all adornings of the heads, and necks of women, are good for women; to widows and maids they signify marriage; to those which have no children, that they shall have; and those that have husbands and children, they betokeneth purchases and riches: For as women are provided of these deckings, so shall they be stored of Husbands, Children and Goods. But to men this dream signifieth deceit, craft and confusion in accounts of money, not because of the matter, but the form and fashion.

Of Gold and the Loss of Rings.

FOR a man to dream he hath Gold, is not bad because of the matter, as every one will say; but contrary wise, it is good, as I have known by Experience: But oftentimes, when one hath dreamed that he hath too much, or an excess, and ill agreeing to the Sex, by reason of the fashion and figure, as men's habiliments, chains and carcanets. It happeneth in like manner, as for men to dream of a crown of gold, and plate, and great pieces of gold: For when any one shall have such a dream the gold signifieth evil, not in respect of the matter but the workmanship and figure. But if the helme be lost, bruised or broken in the dream,

is losſ to a woman. If any one dream that his pockets are full of money or gold, it betokeneth that he ſhall receive but little money. And if a man dreameth that he hath found gold, and he cannot tell where to hide it, or that he hath found a purſe of money, and is afraid to be taken with it, it betokeneth that he ſhall have losſ by a Woman: Losſ of Rings to a man, ſignifieth not only the losſ of them that had charge over his Goods, as the Wife, the Tenant, &c. but also the losſ of his Goods, Lands and Possessions; or that he will not lend, or give away any more, to ſuch as he hath lent, and committed charge to, as before times. To many this dream hath foretold losſ of eyes; for the eyes hath ſome agreement with the rings, by reaſon of radiance of the Stones. But when as your dream is either of Hoſe or Shoes, we muſt judge as of the Apparel.

Of the Combing one's ſelf, and of curled Hair.

TO dream to comb him or her ſelf, is good both to man and woman, for it ſignifieth to go out of evil time and affairs; but to plait and curl his hair, is only good for women and couriers which uſe it; to others it is debt and impeachment for money, and ſometimes imprisonment and fediton.

Of the Looking Glafs.

TO be before a Looking-glaſs, and to ſee themſelves, according to their trae ſhape, is good for him and her which would be married; for the glafs repreſenteth to the man his wife, and to the woman her husband: To thofe which are married it betokeneth children: It is alſo good to ſad and afflieted people, for it ſignifieth they ſhall ſoon paſt out of heavineſs, because heavy men look not in a glafs. But this dream to the ſick, is health. Others by this dream have gone into a strange country.

Country. To see himself in the glafs not such as he is, signifieth he shall be made a father of bastards, or other men's children. But to see himself more ill favor'd and deform'd, is heaviness and anger. Also to dream to see himself in the water, is death to the dreamer, or some familiar friend of his.

Of the Air and that which is there done.

THE air clear and pure, is good to all, chieflie to thofe which have lost goods, and which would make voyages. The Air troubled and cloudy, on the contrary, signifieth hinderance and anger. Rain without great wind or tempeſt is good for all, except to thofe which go into a iſtrange country, and thofe which have their vocation and work abroad without shelter. Little rain and drops of water, is good for plough-men; to others it is little gain. Great tempeſtuous Rains, are troubles, hurts and dangers, except to thofe which are fervants, poor and afflicted; for it argues ſhort deliverance from their preſent evils, as preſently after ſo ſudden a Tempeſt cometh fair weather. Snow and Ice falls in their ſeafon, signifieth nothing but that the Spirit, when the body ſleeps, remembers the cold of the day. But out of time and ſeafon, it is only good for ploughmen: To others not, for it argues that their buſineſſeſ ſhall go forwarde coldly, and forbids them to travel. Hails are troubles and heaviness, and reveal ſecrets. Thunder without Lightning to fervants is trouble and falſhood: But Lightning without Thunder, vain fear and without cauſe. To see elementary fire, clean, pure and clear, not great nor thick, are threatenings to ſome nobles, and men of great estates. But large, fair and thick, is approach of enemies, poverty and famine. Is what place forver the fire is, and from what place it comes, be it from the north, fouth, eauſt or weſt, from that ſide shall the enemies come, and about thofe

those Regions shall they run ; or else there shall be famine ; but yet it is worse to dream that he carries the Fire. To see in your dream torches and burning flames fall from Heaven, signifieth that wood-stacks, colonies, and trees shall be burnt : It is also great and extreme danger of life to him that dreameth it. Lightning without tempest, falling near, without touching the Body, signifieth change of place ; falling before a man forbids travelling. To be touch'd, and smitten with lightening, such a dream is good for those which would not have their sin and poverty hidden, for others will reveal them. To the rich and mighty men adorned with great dignity, as that of a Sceptre or Crown of Gold, it is good ; for the fire resembleth the Gold. To others, this dream signifieth loss of Goods. Moreover, to those who are unmarried, it signifieth marriage, be they rich or poor ; but it breaketh marriages made, and maketh friends enemies ; for lightning looseth, but untieth not. Those that have children, upon this dream shall lose them ; for the Tree touched with lightning, withers, and loseth both fruit, flower and bud. To dream of lightning, maketh champions honorable, and graceth orators, and all such as would shew themselves, and make appearance. Also it is good for him which is at law, in case of honour and renown ; though loss in cases of possessions and houses ; but not loss of Land to them which possess it ; to those which pretend to take possession it denies entrance. Also it signifieth to him which is in a strange country, that he shall return to his own ; and to him which is in his own, that he shall die there. You must understand it is all one dream, if you are only touched on the head, or on the stomach, or to be burned with lightning : But take heed lest you dream

yon are all burned and consumed by the lightning, for it is death to him which dreameth it: Also you must know, that it is not good to be search'd with lightning, being with his face on the earth, or lying on one's back, or being in a ship; but it is good to be standing on his feet, or sitting in a royal and majestic state.

Of Household Fire.

TO dream you see it on the hearth, clear and little, is good, but much is ill. Little and clear, is abundance of goods: Dead fire is poverty, and if there be any one sick in the house, it is death. To hold torches and fire-brands by night, is good, especially to young folks, to whom most often it signifieth love, with pleasure and effect; but to see another hold a torch, is ill to those which would be secret. A burning Light in the house, clear and clean, is affluence of goods to the poor; to unmarried persons marriage; to the sick health. But an obscure and troubled light, is heaviness and death by sickness. A light put out, is health to the sick, for soon after one will light again. A lamp of Brads, is either great good or great evil, according to the disposition of the light. A lamp of earth signifieth least hurt: The one and the other reveal secrets. A lamp seen in a ship, is a sign of great joy and tranquility to navigators.

Of burning Houses.

Houses burning with a clear fire without falling or diminishing, is riches to the poor; and the rich, higher estate and dignity. But to the houses which burn or fall, or consume, are ill to all, and signify death of masters, children, servants, parents, or friends; in like sort trees burning before or within the house. The door of the house seeming to be on fire, is good to the good wife, and danger

danger to him which dreams it. To kindle the fire easily in the oven or hearth, is a sign of Generation ; but for it to go out straight after is hurt.

Of Dogs and the Chase.

THE hayes and gins, and all such things to ensnare and surprize Beasts, are ill, unless to them that seeks servants run away, and a thing lost, for then it signifieth speedy recovery. It is better to fit and hold them yourself, than to see another hold them in, as much as it is better to trouble than be troubled. Greyhounds going to the chase, are good兆ll, and signify actions and employments ensuing. To such as are accused, and are in suits of Law, they are ill : But returning from hunting, they take away fear, and hinder a workman. A household dog, signifieth farins, servants and possessions to come. Another man's dog sawning on us, signify craft and deceit against us by his master. Biting and barking at us, signify injuries, adversaries, and oftentimes aches. Little ladies dogs, signify delight and pastime.

Of Beasts of all sorts.

A Sheep signifieth advancement, and obtaining of goods, wherefore it is good to dream you have many of them, or see them of others, and feed them ; especially to those which desire to have Government and charge of people ; and those which have attained thereto already. It is also good for Sophisters, pedants, and school-masters. The ram signifieth the master, or the prince and king. It is good to dream to be listed on high surely, and by plain and easy places ; especially for orators, attorneys, proctors, and all those who desire to heap up gold and silver by their labour ; goats signify good, but are worst to navigators. Asses bearing charge, strong and obedient, are good for friendship.

and company, and signify the wife, companion, or friend, being not proud above their estate, or fierce, but gentle, and very obedient: They are also good in all affairs and enterprizes. Mules are good for all works, especially husbandry; only they crost weddings or procreation. If the asses or mules are hot, or mad, and do any hurt, or be savage, it argueth deceit by some of our own house or subjects: Mules also signify sickness, as I have known by experience: Oxen in labour are good for all; but in a herd they are trouble, divulgation, and peril. The bull signifieth any great personage, especially if they threaten or pursue you; to mariners it is tempest, and if he wound you, it is hurt and shipwreck by some inconveniences which shall fall from the top of the mast, as I have often experienced, and it daily falls out. Thus much shall suffice concerning domesical and familiar beasts.

Now let us speak of wild and savage beasts. To see a gentle, familiar, and fawning Lion, signifieth good and profit by the King to a man of war; by the sentence of the Judges to the wresler or fencers; by the magistrate to the mechanic, and by the master to the servant; for the lion represents those persons for his force and might, but if he be hot, and would hurt, it signifieth fear and sickness, and threatening by such persons, and danger of fire. To see or have the forehead of a lion, is good for all, and most often the begetting of a man child. The lioness signifieth as the lion, only less good and less hurt, and not by men but by women. I have also known by this Dream of a lioness fearing or biting, rich personages have fallen into crimes and accusations. The leopard signifies (both the man and the woman) wicked and deceitful, by reason of the diversity of colours; also people of a strange country, sickness

sicknes, exceeding fear, and sore eyes. The ship-bear signifies a wife, sicknes, and return from a strange country. The éléphant seen in a dream, is fear and danger. I have often observed and known that the Elephant affrighting one, signified sicknes, and catching and killing one, signified death. I knew in Italy, a rich and wealthy woman, which dream'd that she was mounted on an elephant, and shortly after died. You must understand, that every wild beast generally representeth our enemies; and therefore it is alwas better to overcome them, than to be overcome of them. The wolf signifieth the year, and a cruel enemy plainly hunting against us. The fox signifieth the same that the wolf, and an enemy, hurting secretly, by surprizing and spying, and most often deceit by a woman. The ape signifieth a malefactor and deceiver. The wild boar signifieth rain and tempest to those which travel, and to such as plead a strong adversary; To ploughmen sterility; and to him which marrieth, a rude and angry wife: To ships it signifieth the governance and course, and in land journeys, the way easy or hard to hit. In other Places it signifieth, that there are fugitives and deceivers, false and perjur'd persons, fearful and unassured. One may judge of every other beast according to the former manner, and by those to whom they appertain. And you must remember, that domestical beasts, which shew themselves fierce and savage, signify ill; and contrariwise, cruel and savage beasts, which in your dream represent themselves gentle and domestical, signify good. Besides, they signify exceeding great profit if they seem to speak our language, especially if they say any good thing or joyful, and all which they speak, commonly falleth out.

Of creeping beasts.

THE dragon signifies a King or a Lord, and the time, for his length; also Riches, gold and Silver. When one dreams that he comes and gives an attempt, or speaks, it signifies great goods. If the contrary, it signifieth evil: A dragon folded and wretched, and terrifying, signifieth great danger and captivity, and death to the sick. The serpent signifies sickness and enmity: and if any one seem to be governed by him, sickness and enmity shall surely handle him. The asp and adder signify Money and rich wives. I have known by experience, that these two beasts coming towards us, wretched and wound together, have been arguments of good, especially if they bite us. Any beast which one dreams that his wife carrieth hid in her bosom with pleasure and pastime, signifieth she shall be corrupted by the enemy of him that dreams it: but if she be fearful and sad by reason of the aforesaid beast so carried, she shall be sick, and if she be with child, her fruit shall be endangered.

Of fishing.

NETS and all other instruments of flax to catch fishes, signifie the same which the bayes and pins in the chase, of which we have spoken before. So a line of silk or horse-hair and wrought, signifieth deceit and craft, wherefore it is always better to dream you hold them yourself, than that any other hold them. To catch much fish together, and very big, signifie to all, gain and profit; except those which exercise an art or trade, which requires sitting by it, as masters, teachers, and school-masters: for the first cannot fish and do their Trades, the others shall have foolish scholars and auditors, because the fishes are mire. To catch little fishes, is heaviness, and peccat. Every fish of divers colours, is poison

poison to the sick, deceit and treason to the whole; Red fish signifies to servants and malefactors, torments: to the sick, great fevers and inflammations, revealing those that would be secret. Fish which have scales, and which one may kill, are good for the sick, captives and poor, and to every afflicted person; for it signifieth to them abolition and loss of evils, wherewith they shall be encompassed.

Of Frogs.

FROGS are abusers and praters: but to see them in a dream, is good for those which live upon the commons. I knew a man who dreamed that he beat with his fist, and the knuckles or joints of his fingers upon frogs; and it so fell out, that his Master gave him authority over all the affairs of his house. So then one must think that the pond represents the House, the frogs the inhabitants, that the striking of his fingers the commandment.

Of great Monsters and Fishes of the Sea.

TO see a great fish in the sea, is good for no man, only the Dolphin excepted; which promiseth wind from the place from whence he cometh; but out of the sea every fish and great Monster, is good, for they can hurt no more, nor save themselves; And therefore, besides that, our dream signifieth that our enemies cannot hurt us: In faith moreover, that the wicked shall be punished. Notwithstanding, the dolphin being seen out of the sea, is not good, but signifieth the death of some of our good friends.

Of dive-dappers and cormorants.

TO see in a dream, dive-dappers and cormorants, and other such like birds of the sea, is peril to mariners, but not death. To others they signifie their Friends, and whores; deceivers, wicked and perjured Pyrates, which haunt rivers and the sea. And if in dreaming, he sees these birds, and lose

any thing, he shall never recover it again. Ducks also, and drakes and other birds of the river, signify the like.

Of dead Fishes.

TO see or find Fishes dead in the Sea, is not good, for it breakeneth vain hopes; but it is better to catch them, or buy them any way. Also it is good to eat them drest, and according to their dressing you must judge as followeth: To see a Fish in his Chamber, it is ill to a master, and to the sick. A Woman with child, dreaming that she had a Fish instead of a child, according to the Antients, she shall have a dunib Child; but as I have often known, it signifieth more often that she shall have a dying child, or of little life.

Of Birding or Hearing of Birds.

THE lime twigs and glew is the return of those which are afar off, the recovering of fugitives, or any lost thing. Of the nets and hays to catch Birds in, we must judge as of those of wild beasts.

Of all sorts of Birds.

Great birds are better for the rich than the poor, little and tidy are the contrary. To see an eagle flying over a stone, or a tree, or an high place; is good for those which would undertake Busines; but to those which are in fear, it is evil. Also it signifieth return of him which is in a far country. And if his flight be far, and at ease and pleasure, it is good, and signifieth that the busines shall have an end, but not so soon. An eagle flying, and falling on the head of him which dreameth, it signifieth his death: To be mounted upon an eagle, signify to Kings, Princes, and mility and rich Personages, death; but to the poor it is good, for they shall be welcome, and received of all rich men, from whom they shall draw great profit. Of contingencies

Oftentimes it signifieth changing ones country, and going into another Nation. The Eagle threatening, signifieth threatening of some great Personage. But being gentle, or giving any thing, or speaking, hath been found a good Dream by Experience. The woman which dreams that she hath received an Eagle, shall bear a child which shall rise (according to his Quality) to goods and honour. To see a dead Eagle is good for a Servant, and him which is in fear, for it signifieth the death of the Master and threatener: To others it is hinderance of affairs. The Bird called a Grip is good for earthen Potters, Tanners, and Dyers of Leather; but to Physicians and Patients they are evil. Also, they signify wicked Striplings, and Robbers dwelling without the Town; and evil in every Thing. The Faulcon and the Kite signifieth thieves and robbers; the Crow may signify the adulteress and the thief. The Raven signifieth hindrance of affairs, an old wife and winter. Bats signify needy Folks and trouble in vain, which the Jay also signifieth. Wild Pigeons signify wild and dissolute Women; and tame pigeons signify honest women and matrons: especially pleasure in business, and in case of friendship, company, and reconciliation, they are good because they flock together. Cranes and storks seen in a flock, signify that Thieves and Enemies should be fled from: In winter, bad weather, and tempests; and in summer drought: But being seen alone, and apart, they are good for a Traveller, and signify the return of him which is afar off: they are also good in case of weddings and procreations, especially the stork, by reason of the aid and nourishment which her little ones give her. The Swan signifies a man musician and his music; revealeth secrets by reason

of his colour. Being seen of the sick, it signifieth health, but if he sing it is death, for he never sings but near death.

Of Flies.

BEES are good to ploughmen, and to such as thereby get profit, to others they signify trouble by reason of the noise they make, and wounds by reason of their sting, and sicknes by reason of their honey and wax. Fluttering upon one's head, they are good to him that would be a thief or captain: To others they signify evil, especially death before People or Soldiers. To shut in these flies, and also to kill them, is good to all, except to Countrymen and Ploughmen.

To Sail.

TO dream to sail well, is good for all, but to be in a tempest upon the River or Sea, is ill, signifieth heavines and danger. To suffer Shipwreck, the Ship being overwhelmed or broleen, is most dangerous to all, except those which are detained by force, for to them it signifieth releasing and liberty. It is always best to sail in a great ship, which hath charges. Also it is better to sail by Sea than by Land. To have a mind to sail, and not be able, is hindrance of affairs. To see from the Land Ships on the Sea, sailing at their Ease, is good to all, and signifieth to travel, or return from travel, or Messengers and news from Sea. Ships going from a Haven to the Sea, signify good and new affairs, but arriving to the Haven the contrary. For the artificial Haven signifieth always our Friends and Benefactors; the Rocks those whom we love by constraint: the Anchors surety, but hinderance of voyages; the Repes which keeps the Ship at Land are debts and impediments; the Mast signifieth the Master of the House or Galley. To see any

any part of the Ship on fire and burn, signifieth danger, left the break in that side, or danger to him which by that side of the Ship is meant.

Of Hsbaedrys.

THE Plow is good for marriages, procreation, and affairs, but it requireth time. The Yoke is good, yet not to servants. Wherefore it is better for them to see it broken. The Scythe is hurt, for it cuts all, and signifieth the time of half a year. The Saw signifies the woman and her profit: The Cutter of the Plow, the Wood, the Fan, and the Scythe, is hurt, departure and loss. The Cart is the life of him that dreams it. To dream to cut Vines, or reap out of time, signifieth that your business shall be slacked until such time as men use to cut Vines, and mow Sheaves of Corn, or like grain, are also hindrance; for this is not ready meat. Holes in the earth, ridges, or secret places of the earth, where grains are sowed, or hidden, signify the Wife, the Life, and the goods of him which dreams it. Hedges, Pales, Ditches set for limits and confines of inheritances, are ill; to such as are in fear they hinder travelling, but in other affairs signify aid, friends, and support in necessity.

Of Trees.

THE Oaks are people, and also folke, the Olive-tree is the Wife, the Combar, Principality, and Liberty; therefore it is good to see it flourishing well, bearing fair and ripe fruit in Season. To beat down Olives is good for all but servants: to gather olives on the ground, or tread upon them, is pain and anger. The bay-tree is a rich and fair wife; it is also ill success of affairs, because it is bitter; but for physicians, poets and divines it is good for their art: The cypress-tree is patience and longring. Pine-tree, and bodies of fir-trees have reference to

Patrons and mariners, because that thereof Men make ships, and also rozen ; to others it signifieth sloth and fear. Orange-trees, Pomgranate Trees, Apple Trees, and Pear-Trees, must be accounted of as their Fruit, of which we spake in our first book, in the speech of meats. Pine-trees, black poplars, elms, ashes, and other such like, are good only for soldiers, joyners and carpenters : to others they are poverty, because that they are Trees without fruit. Beech and Mirtle-trees are wanton women, and are good for those which would undertake any such busines, and for the sick : To others they are pain and labour.

Of the Dung.

CO W-dung, and all others (except Man's) is good to a Plowman ; to others it is heaviness and hurt. It hath been proved by Experience, that it is profit to such as are of mean estate. To see great store of Man's dung is great evil, especially to be fouled therewith, is most evil. To lay his dung in his chamber, is great sickness or divorce of his wife, or friend, or change of lodging. It is very great danger to dream to ease ones belly in the church, in the market, or hot-house, as shame, hurt or revealing of secrets. But to ease ones belly well, with ease, and much, in a privy or chamber pot, is good for all ; it is a sign of allegiance, and discharge of care and busines. I have known it also good to ease ones self by the shore, in the fields, paths, rivers and ponds ; and the like to dream of a cupboard.

Of floods, ponds, fountains and wells.

RIVER S having their waters clear and clean, gliding gently, are good for Servants, and those which have law suits, and such as would travel; for they signifie the Masters, and judges, which do as they will: and also travellera, because they run daily.

But

But if the River be dirty and violent, it is contrary the threatening of Masters and judges, and hindrance of Journeys. It is yet worse, if the River seems to carry the Houses and Inheritance of him which dreameth it, or himself either; and abundance of evil, if it carry him even to the Sea. It is also ill to be upon the River, whose Waves run against the Person, and he cannot get out; for with pain shall one suffer and support the evils that he hath, hath he never so great a courage. Great floods are rigorous Judges, angry Masters, presies of people, Assemblies, and noise, by reason of the violence and murmuring thereof: It is good to pass them on foot or swimming. To swim in a River or Pond, is to fall into great inconvenience: It is ever better to swim without stay to the shore, than to be asleep in swimming. A clear River running into the House, is the coming of some rich man, by whom one shall reap great profit: but a troubled and violent River, and removing of inmoveables in the House, is the violence of some enemy. A River running out of a rich man's House, signifieth that he shall have authority in the Town, and be very bountiful and liberal: to the poor man it is doubt of his Wife; or others of the House, which he shall hardly rule. To see other than River-water enter into the House troubled and dirty, is doubt of fire: but being fair and clear, it is gain, possessions, and money. In like sort it is to see in his ground, a House, a Well, which was not there before: also it signifieth Wife or Children to those which have none. To see a well full of Water in the House is good, if it be open above; and strangers draw out of it; for that is the loss of Wife, Children, or Goods. The Pond being great, signifieth the same that the River doth; but that it signifieth hindrance of waves, but being little

or mean, is a rich and pleasant Wife, loving her pleasures. It is very good to sail in a Pond or River, but not to swim. Fountains and Springs, abounding with good water, are good to all, especially to the sick and Poor; procuring to them health and riches; but dry is clean contrary.

Of Fens, Marshes, Mountains, Parks, and Woods.

Marshes and Fens are good only to Shepherds, to others they are impeachments. Mountains, Valleyes, Woods, and Platnes, are heaviness, fears, and troublies, stripes to servants and malefactors, and hurt to the rich: It is always better to cross over them, and not to stay there, than to flumber in the way. Large, plain, and easy paths are fore-runners of health, and so on the contrary.

Of Law, and places of Pleading, and of Physicians.

Places of Pleading, Judges, Attorneys, and Proctors, are trouble, anger, expence, and revealing of secrets. If the sick man dreameth he obtains his suit, he shall come to better estate, if otherwise he shalt die. And if he which is in suit, dreams that he sits in the Judges Seat, he shall not be overthrowne, but rather his adversary. Physicians seen in a dream, to him which is at Law, signify the same as Attorneys and Proctors.

Of high Estates and Dignities.

King to be a king or emperor, to the sick in death; for as the King, so also death is subiect to none: To him which is in health, it is loss or seperation of Parents and friends, for the king hath no companion: To a malefactor it is surprizing, and discovering his faults; for the king is known, and encompassed with his guard; the Scepter, crown and habit, or ornament royal, signify as much. The poor man, which dreams he is a king, shall do worthy deeds, whereof he shall have honour

nour without profit. The servant shall be at liberty. It is very good for a philosopher, poet, or foot-fayrer, for nothing is more free and royal than a worthy spirit. To dream to be a captain, to those that are accustomed thereto, is good; to the poor it is trouble and defamation; to the servant liberty. To be a Town-clerk, it is to do another man's work with pain, void of profit; to the sick it is death; to the servant it is good government of the house, faith and authority. To be a Mayor or Bailiff of the Town, or to have charge and government of children and women, are troubles and anger. To have a Commission and power over the living, is good for Physicians, and those that are studious of the government of life and health: To others it is troubles and defamation. To give alms, and general distributions, to the sick it is death and dissipation of goods; to the whole, trouble and defamation. To good men being poor, it is good, betokening good and advancement coming to them, so without goods we cannot give such alms. Also it is good to Players and Morrice-dancers, for it signifieth to them honour and praise; when one maketh the aforesaid alms and distribution, to dream that one taketh his part, is good, but not to take it, or receive it, is good to none, but evidently signifieth death, for the dead receive no more. Any dignity which requireth carrying of gold and purple, is death to the sick, and discredit to others. To be made a Bishop, is good for all, only except those which would be secret. To be chief of the house, assembly, or congregation is pain, anger, and oftentimes hurt. Any state belonging to a man, which a woman dreameth she hath, signifieth her death: And the contrary.

Of War, of the Army, and election of Men as Arms.

W^EAR and affairs of war, are troubles and ang-
er to all, excepting captains and soldiers, and such as live by it, for to such it is gain. Arms which cover the body are great surety, as the Buck-
ler, Helmet, Croflet, and such like: Others which one toleth and brandisheth, as the Pike, Lance, Arrow, and Dart, signifieth debate and sedition. The wood, knife, or tword, is courage, force, and virtue. The buckler and helmet have also refe-
rence to the wife, who shall be either fair and rich, or poor and ill-favoured, according to the quality of the harvest. To chuse men of war, or soldiers to the battle, is death to those which are some way sick, and often to old folks: To others it is busi-
ness, and anger, change of place, flight and voy-
ages. To the idle and poor, it is work and profit, which shall befall them; for the soldier is not idle, nor without praise: To a servant it is honour and estimation.

Of single Combat.

SINGLE Combat signifieth noise or law-suits, which resemble the pains and labour of the comba-
tants: The Arms of him which flyeth, signifieth to go to law: Sometimes I have known this dream hath foretold marriages.

Of the Sun.

TO dream the sun riseth shining and clear, is good to all, and also setting so, it signifieth gain, operation, protection, and liberty to Servants, but to such as would be secret it is ill, for it dis-
closeth and discovers all. Likewise, if it rise to-
wards the East, it relieveth the sick, after he hath
been very low; and signifieth that sore eyes shall
not make blind the patient, and the return of him
which is afar off. Also it is good for him which
would

would travel towards the East, to others in all affairs it is cross. If the Sun seem to rise in the South or North, you must judge thus; the Sun being dark or bloody, or as it were murmuring with anger or heat, is ill to all, and signifieth foreness of eyes, sickness and children; yet hath it been good to them which are in doubt, and which would be secret. The Sun descending upon the Earth, or any house, is a sign of danger by fire; entering the Chamber, and threatening, is great sickness and burning, but if it speaks or makes any good sign, it is abundance of goods. The Sun vanishing away, or hiding and softening itself, is ill to all, except to those that would be secret. Most often it is loss of sight, or the death of a Child. It is always better to see the Sun beams entering the house than the Sun itself, for the Beams are abundance of good, the Sun abundance of evils, which we cannot suffer, no more than he can endure the light or great heat of the Sun near him. The Sun leaving or stealing away any thing, is loss and danger.

Of the Moon.

THE moon is the wife, nurse, daughter or sister of him which dreameth thereof, and signifieth money, riches, merchandize and traffic, also navigation, the eyes of him that dreams; and the Master or Mistress. And therefore, if the Moon turn herself into good and joy, it is good and honour to those whom it represents: And on the contrary to see himself in the Moon, is the son of the man, the daughter of the woman that dreams it. This dream also is good to exchangers, usurers, and takers of receipt for victuals. Also it is good for those which would shew themselves and appear: But it discovereth the hidden, and puts sick men and mariners in danger of their lives. What good or evil the Sun signifieth

signifieth, the same signification has the Moon also, but less and more to the woman than to the man.

Of the Stars.

TO see all the Stars clear and fair, is good for a traveller, and for all busyness, and for secrets, in which they agree not with the Sun or moon. Those Stars are planets which are causes of cold signification and danger: But those which cause fair fine calm weather, are prosperity and riches. Those which are the cause of the winters shortest day, are change into evil; of the summer's longest day, into good or better. Such Stars as vanish and go out of the Sky, is poverty, and forsaking to the rich: For you must imagine that the Sky signifieth the house of him that dreams; the Stars, is goods and possessions; to the poor this dream signifieth death. It is only good for them which have attempted some great evils. Who-soever dreameth that the Stars vanisheth out of the Sky, his hairs shall fall from his head. Stars falling upon the earth, or vanishing, is loss of parents or friends, great or little, according to the quality of the Stars. To rob the Stars, is not good; for it hath fallen out, that after this dream, the dreamers thereof have committed sacrilege, and for it have been apprehended and punished. To eat the Stars also is not good, except to Astrologians and sooth-sayers, to whom it signifieth gain; to others death. To see the Stars under the eaves of the house, is that the house shall be forsaken, consumed or burnt, or that the master of the house shall die. The Comet, beams, and burning rays, and other like things, seen in a dream, signifie as their nature.

Of the Rain-bow.

THE Rain-bow on the right hand, is good, on the left, ill; and we must judge the right or the left, according to the Sun. And in what quality soever it

it appeareth, it is a good sign to any one that is afflicted with poverty, or any one affliction; for it chargeth the time and air.

Of the clouds.

WHITE clouds is Prosperity: Mounting from the earth on high, is a voyage, the return the absent, and revealing of secrets. Red or inflamed is ill issue of affairs, Smoaky, dark or obscure is ill time or anger.

Of the Wind.

GENTLE Winds are good; violent are wicked and evil People: Troublesome tempests of winds, are perils and troubles.

Of earthquakes, and gaping of the earth.

THE Earth trembling, is change of estate and affairs: but opening deep pits, concussions, and turnings upside down of the earth are injuries, death, and loss of goods. Only this dream hath been tried good to those which purpose to travel, and which were indebted.

Of the ladder, the steps, a cuse, a millstone, a pestle, and the cock.

THE ladder is a sign of travelling, the steps are advancement; some say they are danger. A cuse or frying-pan is hurt, and a woman which is given to talk. The Mill-stone signifies end of great and angry Matters, and a good and loyal Servant. The pestle is the Man, the mortar the Woman. The cock is the Father of the Family, or the Master of the Lodging.

Of Eggs.

EGGS to Physicians, Painters, and those which sell and trade with them, are good; To others it is good to have little store of them, and significeth gain; but plenty of them, is care, pain, noise or law suits.

Of

Of monsters, or things against nature.

YOU must understand, and hold in general, that all Monsters and impossibilities, according to the course of Nature, are vain hopes of things which shall not fall out.

Of Books.

BOOKS are the life of him that dreams of them. To dream to eat them, is good to School-masters and all that make Profit by Books, and which are Audious for eloquence: To others it is sudden death.

Of partridges, and of snares.

PArtridges signify men and women: But most often Women without conscience, ungrateful, hard. Snares are detaining, impeaching, and sickness: To servants, they are loyalty, honour and authority, from which the unthankful shall be deposed. To those which are not married, they are weddings; to those which have no Children, they signify that they shall have.

Of Stripes.

IT is good to whip and scourge those only which are under us, except our wife; for it should be a doubt, that she hath been nought: Others bring profit to them which beat them. To be scourged of the Gods, of the dead, or of our subjects, is not good; but the good of them. It is always good to be whipped with rods, or with the hand, and signifies profit; but with leather, reeds, or cudgels, is not good.

Of Deaths.

TO dream to be dead, is Wedding to him which is to marry, for death and marriage represents one another. For the sick to dream they are married, or they celebrate their Wedding, is sign of death. For him which hath a wife, to die signifies separation from her, or his companions, friends

or parents ; for the dead keep not company with the living, but the contrary. To him which is at home, it signifieth he shall go abroad. It is a good dream for Fathers, Poets, Orators, and Philosophers ; the first shall have Children which shall live, the other shall compose works worthy of memory. Moreover, I have made experience, that this is a good dream for those which have heaviness or fear ; for the dead have no more fear or heaviness : Also to those which are in suit for inheritance, and which would buy lands ; for the dead are Lords of the earth. In other law-suits this dream is not so good. But it healeth the sick, for the dead are sick no more. It is all one to dream you are dead, or that you are carried and buried for dead. To dream to be buried quick, is not good, for it often signifieth prison and captivity. Be it good or evil that death signifieth, if one dream that he is killed by another Man's hands, that good or evil shall come by his means. If one dreams he kills himself, he shall have that good or evil which death signifieth, by himself. Death by Sentence of justice makes our Goods or Evils greater. To be hanged or strangled by another, or by himself, is trouble and anguish ; it is also change of place and house. To be burned quick, signifieth as much as to be scorched with lightning, whereof we have spoken before ; but properly to the sick it is a sign of health, to young Folks, calamities, concupisence, and heats of youth. To be crucified, is good to those which would go to Sea, and to the poor, but to the rich, the contrary : To the unmarried it is weddings, to servants liberty ; it is also change of place : To be crucified in the Town, is to have such an estate and office as the place requires where one dream he is. To have combat with beasts, is good to the poor, and

and signifieth Goods, whereby they may nourish themselves, and entertain a Train; to the rich it anger and injuries. To many this hath been a token of sickness: It is liberty to servants if they dream they are killed by the Beasts.

Of carrying another, or being carried.

FOR to carry another, is better than to be carried, in as much as it is more honour to give than to take: For he which carrieth represents him which doth good, or a pleasure, and he which is carried, him which receiveth. To be carried by a woman, a child, or a poor person is means of profit and support. It is good: for a servant to be carried by his master, and for the mean man to be carried by the rich.

Of the Dead.

ONLY to see the dead, without any other Accident or Speech, is to be in the same Ease and Affection wherein the aforesaid dead Person were towards us: For if they were our Benefactors, the dream signifies good and joy to us, and so on the contrary. It is exceeding bad when the dead seem to carry away, and take from us apparel, goods, monies, or victuals, for it is death to the dreamer, or some of his parents or friends. If the dead give us victuals, money or apparel, that is a good dream, but to such as they who give none, it is another Case. I knew a man which dreamed that his wife being dead, made all the beds in his house, and the next day after many of his greatest Friends fell sick.

Of Money and Treasure.

SOME say that to dream of money, and all kind of coin is ill. But I have tried that little money of brass and bullion signifies heaviness and angry words; but money of silver, words and talk of great affairs; of gold far greater. It is also becom-

to dream to have little silver than much; because that one cannot employ great helps without pain and care. To find Treasure hid in the Earth, if the treasure be little, the evil shall be little, if great, the evil great, with anger, heaviness, or wrath; for they open the Earth for the dead, as well as for the Treasure.

Of Weeping.

TO weep and grieve, whether it be for any Friend departed, or for any cause, it is joy and mirth for some good act; and not without reason, for our spirit hath some affinity and resemblance with the exterior Air which environeth it. As therefore Air is always subject to change from fair Weather to tempests, and from tempests to fair Weather; so it is likely that our spirit changeth from heaviness to joy, and again from joy to heaviness; therefore also to be merry, is a sign of heaviness; but the party must have some cause of sadness, for to be sad without cause, were a sign you would be sad for a cause.

Of a Tomb.

TO have a Sepulchre or Tomb, or to build one, is good for a servant, for he shall have liberty, and to him that hath no child, for he shall have one that shall survive him; also it is oft a sign of Marriage and getting of Lands. It is a good dream in general both to rich and poor; but graves falling, or fell and ruined, are the contrary.

Of the dead reviving and dying again.

THE dead reviving, are troubles and hurt; for we must think as if the thing were indeed, what trouble there would be if the dead should revive, which would re-enter into the fruition of their goods, and that would be anger and great loss to those which enjoyed them after their death. The dead dying

dying agen, signifieth the death of those which bear their name, being their near kindred and affinity, if they seem to die twice. A portion or mortal hit signifieth the same with death. In like sort, every beast that one shall find under the Bed, which thing signify to die shortly.

Of Weddings.

SEEING that Marriage and Death have some Affinity, as the one signifying the other, I purpose in this place to speak thereof. To marry a Maid to him which is sick, is death: It is good for him which would enterprize any good busines, for he shall have good issue: And he which hopeth for any good, shall obtain it, for he which marrieth gets some good or dowry by his wife. To othen it is troublie or divulgation, for without this men make no weddings: But if one takes an old woman, he shall not pursue new, but old Affairs, not without profit. If any one feeth his Wife married to another, it is change of affairs and actions, or else separation: If the woman dream that she is married to another than her husband, she shall be separated from him, or see from dead, as some say. But I have found this not always true, but only when the wife is not with child or hath no children, or hath no inheritance to sell, or if she be with child, she shall bear a Son whom she shall see married, and by that means not her self, but her Son shall be married to another: And she which hath any goods to sell, shall sell it, and shall make a Contract or covenant as one doth for Marriage.

Of the Swallow and Nightingale.

THE Swallow signifieth no evil, if she make no attempt which denounceeth some evil, or if she appear in no other than her natural colour. But she signifies good works, and principally wedding

and music, and prouniseth a housewifely wife, a House-keeper; for the Swallow liveth and maketh her nest with us under the same Roof. The nightingale signifieth as the swallow, only less good; for he is not so familiar with us.

To Fly.

TO dream to fly a little height from the earth, being upright, is good; for as much as one is lifted higher than those that are about him, so much the greater and more happy shall he be. It were better for him not to be in his own country, for it signifieth wandring, or not resting, or returning to his Country. To fly with wings, is good generally for all; to servants it is liberty, to the poor riches; to the rich office and dignity. To fly very high from the Earth, and without wings, is fear and danger; As also to fly over the houses, and through the streets, and forlorn ways, it is trouble and sedition. To fly into heaven, is for servants to enter into rich Houses, and especially the Court: to those which would be secret, it is ill; for all the world sees the heavens. To fly with the birds, is to keep company with strangers, and pain and punishment to malefactors. It is always good, after having flown on high, to descend low, and after that to awake, but it is best of all to fly when one will, and come down when one will; for it is a sign of facility, and good disposition in affairs. But to fly by constraint or being pursued by men, spirits, or beasts, is not good; for they are great angers and dangers. To fly backwards, is not ill to those that would fail; for commonly in a ship which goeth her course without tempest, the people take their ease, and lie backward; to others it is want of work and busines; for those which be so, are idle; to the sick, it is death. It is very ill to desire to fly and cannot; or to fly with

the head lowermost, and the feet upwards ; and in what kind soever the sick fly, it is death : for we defend, that the souls departing from the body, fly into heaven with great flight, as little birds do. To fly is ill to those which have a trade or handicraft, which requireth no removing out of his place ; it is good for captives. Many by this dream of flying, have become blind, because they fear to fall. To fly in a chair or bed, or being set in any under-prop for the better sustaining of himself, is great sickness, but it is not so ill to him that should travel ; for it is a sign that he should travel with his Family, with his Tools and Moveables, in a Cart or Coach.

Of such as are worthy to be believed.

THOSE which in a dream tell us any thing, and are worthy to be believed, are in the first Place sent from God ; for to lie is a thing that agrees not with God. Next sacrificers, for these are pleasing to God. Then Kings and Prince, for every thing which ruleth hath power and might of God. After them fathers, Mothers, and Masters ; for they are as Gods, giving us first our life, and after our form of good life. The next Prophets, and among them such as are not given to lying or deceiving, as Soothsayers, Astrologers, and *Interpreters* of dreams. Then the dead, for those which lie, do it either for fear, or for hope of good ; but the dead neither fear us, nor expect any good at our hands. After children old folks and beast are worthy of belief in whatsoever they declare unto us in our dreams. No others are to be believed, except those which live well and solitarily.

The conclusion of the Author upon the Second Book.

IF peradventure any of those which shall have had my books in their hands, suppose that I have put any thing in either book, which I have not known by

by experience, he abuseth himself: but having seen and understood the *Preface* of this book, he shall know my purpose and intent. Moreover if any one hath an opinion contrary to any speech by me recited, because it shall have (as I think) some probability; he must know for answer, that I know already that he will find whereof to speake, and that which shall be very likely; which I myself can do also: But I seek not to complain, as those which seek applause and favour at theatres, or which set their words to sale. But always I call to witness for me, Experience and the rule of reason: wherefore I have set down nothing at all, but what I have gained (with much travel and industry) by experience. For I have done no other thing day and night, but meditate and spent my spirit, in the judgement and interpretation of dreams. But I must request one little favour of the reader, that he would neither add nor diminish any thing of my present work. If any one thinks that he can add, he may as well make another book: If he thinks any thing superfluous, let him use only that which he shall find good, leaving the rest for others.

The End of the Second Book.

ARTIME DORUS

His Exposition of

DREAMS.

The Third Book.

Of Play at Dice and Tables.

TO Dream to play at Dice or Tables, is noise and debate for money. It is always good to win: To the sick it is ill, if one gives over in play. The Dice or Tables simply seen in a Dream, is sedition and noise; but loss of them is end of noise and sedition. To see a child play at Dice or Tables, and courtiers, is not ill. To a perfect Man, it is ill to play at Dice, except he hope for some succession by the death of another, for the Dice are made of the bones of the Dead.

Of Theft, Sacrilege, and Lying.

TO dream that one steals, is not good, except to him which would deceive another. By how much richer, and farsely guarded the thing is which one dreams he steals, so much greater is the danger to the Dreamer; for it is likely the Dream subjects the Dreamer to the same pain that the Law doth Thieves. To commit Sacrilege in a Dream, is most ill to all, except to the sacrificers and prophets, for by custom they receive and divide the first fruits of oblations, and are always nourished by the Gods, and take not all openly. To tell a lie in a dream is not good, except to Players and Jesters which practice it. It is less evil to lie to strangers, than to his own Countrymen; for it signifieth great

great Misforunes ; yea though one dream to lie to his friends in things of very finall importance.

Of Quails and Cocks.

Quails are Messengers bringing ill News from sea ; they cross affinities, friendships and marriages, for they signify noise, seditions, death to the sick, if they cross the sea ; they are also crosses to voyages, for they signify ambushes and treasons, because they are spied when they fly, and often fall into the hands of Fowlers and Hunters. Cocks which fight, are also noise and trouble.

Of Ants.

TO see Ants with Wings, is not good, for it argues Hurt or a dangerous Voyage. Other Ants which are diligent and industrious, are good for Ploughmen, for they signify fertility, for where no grain is there you can find no Ants. They are also good for such as live upon the common good, and reap profit by many, and to the sick when they come near the body, for they are called industrious, and cease not to labour, which is proper to such as live : But when they range about the body of the patients, it is death, because they are the daughters of the earth, and cold and black.

Of Lice and long Worms.

TO dream to have some little quantity of lice, and find them upon his body or gown, and kill them, signifies that one shall be delivered from care and heaviness. But to have a great quantity, is long sickness, captivity, or great poverty, for in such cases lice abound. And if one cast them all away, it argues hope to be delivered of all evils. To vomit worms by the mouth, or upon his seat, is to know his enemies and familiar wrongers, and to overcome them.

Of Flies, Hornets, and little Worms which are engendered in the Fleas.

Little worms are care and anger, and oftentimes displeasure, which one shall have by his wife and familiars. Hornets are people which will affault and discredit the Dream: To taverns it signifies that their wine shall spoil and sour, for such great flies love and desire Vinegar.

Of Beating and Hatred.

Fighting with his friends or strangers, is not good, the Sick shall be in danger of raving and loss of sense. To fight with great personages, as Kings, Princes, Magistrates, is very bad. To dream to hate, or be hated, whither of friends or enemies, is ill, for one may have need of all the world.

Of Slaughter.

TO see people sacrificed or killed, is good, for it is a Sign that our business is accomplished, or near the end.

Of the Crocodile and the Cat.

Crocodiles signify pirates, or robbers by sea, or murderers and wicked persons, in any sort like the Crocodile. The Cat signifieth the adulterer or harlot.

Of Crutches.

Walking upon crutches to malefactors it is prison, chains, and Rocks; to others Sicknes, or a vagabond like life.

To walk upon the Sea.

FOR to walk upon the sea to him that would travel, and also to a servant, and him which would take a wife, is good, the one shall enjoy his wife, and the other shall have his master at his own pleasure. It is also good for him which hath a law-suit, for the sea representeth the judge, which handles

handles some well and others ill ; and the Woman by reason of the Moisnes, and the Lord by reason of the might. To a young man this Dream is love of a delightful Woman ; to a Woman it is dissolute life of her body, for the sea is like to a harlot, because it hath a fair appearance and shew, but in the end she brings many to evil. This Dream is good to all those which love and make profit upon the people, and which govern any public matter, for they shall have great honour and profit, for the sea is like a multitude, by reason of the disorder and confusion of the waves.

Of Sickness.

TO be Sick, is good only to those which are in Captivity, or great Poverty, for Sickness makes active and lean, and diminishest the body. To others it is great idleness and want of work : It is the same case to dream that you visit a Sick Man, which you know signifieth that the event shall happen to him, not to the Dreazmer ; for we hold that our Friends, Neighbours, and Familiars, are the fantasies and images that represent things that are to befall us. Especially, I have observed, that all the good and evil things which the soul would signify to us betimes, and of greater importance, she brings and representeth them in our own person ; but those things which the denounced more slowly and of less appearance, she represents them by some other.

To make Statues and Images of Men.

FOR to make images of Men, whether of Earth, or any other Matter, is good for governors of children, for they shall govern and instruct them with honour and profit. And to those who have no children, it is good also, for they shall have some very like themselves.

To be fastened in a Cart, and carried in it.

FOR to be tied in a Cart to draw as an Horse or Ox, is sicknes, servitude, and pain to every body, how rich or mighty soever he be. To be carried in his Cart or Coach; or drawn by men; is to have Might and Authority over many, and to have Children of good Behaviour. As for Travellers it is to have surety with flounches.

To be Appareled ill favourably.

IFF one be ill favouredly attired, it is ill to all, and signifies abundance of mocking and flouting, will ill issue of affairs. This Dream is only good for flouters and players.

To write with the left hand.

Writing with the left hand, is to make some secret circumvention, to cunny catch, deccive, or defome any one.

Of a Father-in-law, and Mother-in-law.

TO dream to see a father-in-law, or mother-in-law, dead or alive, is ill, especially using violence or threatening; using gentle speech and good entertainment, are vain hopes and deceits. Sometimes they signify voyages; for the natural father and mother represent the house, the father and mother-in-law, strangers.

Of our Predeceffers.

Predeceffers, as grand fathers and other ancestors, signify care, which shall turn to good or evil, according to the order and circumstance of our dream. Our succeffers, being but children, is anger and pain, being greater, signify support.

The Rat and Weafel.

THE Rat signifieth the servant; it is good to see many playing and sporting. But the Weafel signifieth a bad and wicked wife, or law, or death, or gain, according to her doings, goings or comings.

Of

Of Dirt.

IF you dream of Dirt, it signifieth sickness or dishonour.

Of the Bason.

TO dream of a bason, signifieth a good maid ; to drink or eat therein, is love of the servant ; to see himself in the bason as in the glafs, is to have children by the servant.

Of the Image or Resemblance.

A Statue or Image signifieth children, and the will and affection of the dreamer. An Image of solid matter, and not rotten, is better than the painted, or one of earth, wax, and such like. That which befalls the image, shall befall the children and affairs of the dreamer.

Of the Midwife.

A Midwife seen in a dream is a revealing of secrets and hurt : It is death to the sick ; for she always pulleth out that which is contained from her which containeth it, and layeth it on the ground : To those which are kept by force, it is liberty : Often seen of her which is not with child, signifieth sickness to her.

Of Thorns and Stings.

STINGS and thorns, are griefs, impeachment, care and heaviness ; to many they have signified love, and also injuries by wicked Persons.

Of a Chain.

A Chain is a Wife, detaining all success of Affairs, and hindrance.

Of Comfort.

IF you dream you have comfort of any one, to the rich and happy it is mishap and injury ; to the poor and afflicted, aid and comfort.

Of a Wound.

FOR to dream to be wounded in the stomach or heart, to young folks, signify love, to old, grief and heaviness. In the palm of the right hand, is Debt and War, by reason of the sign that is made thereby: But new Skin recovered in the Wound, called a Scar, is an end and issue of evils.

Of debt, the creditor, and the biter.

THE Debt and the Creditor representeth Life: Wherefore to the sick the Creditor urging and constraining, is great danger, and receiving is Death. For we owe a life to nature our universal Mother, which the makes us rebore and pay. The Creditor dying, is end of heaviness. The tenant or sojourner, signifies as the Creditor. Sometimes the Creditor represents the Daughter, which demands her Dowry to marry.

To be a Fool or a Drunkard.

FOR to dream to be a fool, is good to them which would undertake any busines, for fools and madmen do that which cometh into their brain: It is good also for Marshals and Sheriffs which would have Authority over the People, for they shall have great Repute and Honour. It is also good for those which would govern and teach Children, for Children do willingly follow Fools. It is also good for the Poor, for they shall have Goods, for Fools catch of all fides and all hands. To the sick it is health, for Folly makes Men go and come, not sleep and rest. But to dream to be drunk, is very bad to all, for it signifieth great Folly: It is only good to such as are in fear, for the drunken fear or doubt nothing.

Of Letters first.

TO see Letters, and that which is written within, signifieth that one shall have disposition to things

things therein contained; but to see them only, and not the contents, is good news, for in every Letter there is health, good morrow, God have you in his Keeping, Farewell, and such like.

Of Plants and Trees coming out of the Body.
FOR to dream that any Plant cometh out of our Body is death, or cutting to him; which is meant by that part from whence the plant ariseth.

Of the Scab, Leprosy, and Itch.

SCABS, Leprosy, and Itch, are signs of honour and riches to the poor, to the rich and mighty they are offices and dignities: It is also revealing of secrets. But to see another leprous and scabby, is anger and care, for all ugly and ill-favoured things, make sad the spirit which look on them.

To cast Stones, or to be stoned.

TO cast Stones at any one, is to assail with words and injuries: But to be stoned, and hurt with stones, is to bear and suffer injuries, for stones represent injurious speeches. Oftentimes it is a journey or flight, for he which is assailed with stones, must flye. When there are many which cast stones this dream is good for him which hopeth for money, or profit or commodity by many.

Of Grasshoppers.

GRASSHOPPERS or crickets, signify musicians. To such as are in necessity, they neither signify friends nor support; but only words and talk of their affairs.— To such as are in fear, they are threats without effects: To the sick, they signify thirst and death.

To suffer as another.

TO be in pain and suffering as another, is to be accessory and partaker of his offence and pain, for sicknesses and imperfections of the body, have reference to the passions and affections of the soul.

D 6 *Of*

Of Dung.

FOR to see dung, is good for thosc which live upon the common people, and reap gains by them and to such as are of base estate: it is also good for those which have charge of publick affairs. It is good for the poor to sleep on a dunghill; for he shall get and heap up store of money: To the rich, it is publick estate, office, honour; for the common people always carry and cast their superfluities on the dunghill. To be fouled with dung by any friend, is enmity with him, and injury by him; but by a stranger, it is great hurt to come.

Of Prayers and requests.

PRAYERS and requests of alms, of all beggars, poor and miserable, are care and anger to those which dream thereof; for none requesteth of another without affection, and none that are afflicted have reaſon and consideration, by reason whereof they are importunate, and cause trouble and hindrance: and if they receive money for alms, it is a sign of great peril and hurt, and death to the dreamer, or to some friend of his: poor folks or beggars entring into a houſe, and carrying away any thing, whether they steal it, or it be given them, ſignify very great Adverſity.

Of the Key.

A KEY ſeen in a dream, to him which would marry, ſignifieth a good and handsome Wife, or a good Maid. It is croſs to a Traveller; for it ſignifieth he ſhall be put back and hindred, and not received: It is good for ſuch as would take in hand to effect other Mens Busynesses.

Of a Cock.

TO see a Cock in the Houſe, is good to thosc which would marry for Marriages are not made without a Cock: It is also good for the poor; for they

they shall have Goods and Ability to keep a good and long Table: To the sick it is inflammation, heat and tears: It is also revealing of secrets, for a Cock's apparel is white, and is seen of many.

Of Chess playing.

TO dream that you play at Chess, is gain by lying and deceit. To see another play, is that he shall sustain loss by craft.

Of Butchers.

Butchers, which knock down, kill, cut, and divide Beasts, and after sell them, signify danger and hurt, and death to the sick, for it is their calling to divide and sell dead beasts: To such as are doubtful it is greater doubt: To captives and bondsmen, it is the issue of their evils.

Of an Inn-Keeper.

AN inn-keeper, which keeps a public inn, signifieth death to the sick, he therefore representeth death, because like as death, so he entertaineth all persons: To others it is trouble and heaviness, danger and travel. The Inn signifieth the same as the inn-keeper.

To be kept and detained.

TO be kept and detained by any one, is impeachment of affairs, and continuance of sickness to the sick. Notwithstanding to those which are very low, and near the end, it is recovery of health, and continuance therein, for the keeping representeth life, which shall be prolonged; but deliverance dissolution and loss, is quite contrary, and death. To enter into prison and captivity of bonds, either willingly, or by force, is great sickness or anger. Serjeants and hangmen, are captivity, heaviness, and revealing of secrets to malefactors.

Of

Of Holy Evens, Joys, and Banquets, made by Night.

HOLY Evens and Festivals by Night, are good for such as would marry, or make marriages, and such as seek company and affinity: To the poor they are a sign of goods; to the sad and fearful, end of heaviness and fear, for none watch willingly at night in dancing, good cheer, and mirth, but to those which are joyful. Whoremasters and harlots, it is revealing of their deeds; to the rich and wealthy, they are trouble and divulgation.

Of Places of Assembly.

Places of plea, the markets, theatres, highways, and great places in a town and suburbs, and churches, are troubles and confusions, by reason of the multitudes of people which resort the aforesaid places. A market filled with goods and folks, is good for those which traffick, but an empty market the contrary.

Of Statues.

BRazen Statues being very big, seen moving in a dream, are riches and revenues; but exceeding great ones, and moving like monsters, are great terror and perils, because one cannot see them without frightening. Statues also represent magistrates and governors of the town, and in this case, whatsoever they shall do or say, shall befall the said personages.

Of the Mole.

THE Mole signifieth a man blind by inconvenience, and labour in vain, and signifieth also, that he which would be secret, shall be disclosed by himself.

Of Night Birds.

THE madge-howlet, the owl, the bittern, the bat, and all other night-birds, crost any enterprize or advancement of Affairs, but take away fear and terrors; only the bat is good to women with child, for

for she lays not Eggs as other Birds do, but little ones, and bears milk, wherewith she nourishes her young. If these birds are seen in a Dream to enter a house to dwell there, it signifieth that this house shall be desolate and forsaken of the Inhabitants. He which goeth by Sea or land, and sees in his dream any of these Birds, he shall fall into a great tempest, or the hands of thieves.

Of the Clock.

A Clock signifies actions, operations, motions, attempts, and surprizing in any necessary things. If a clock fall or break, it is ill and great danger, especially to the sick. It is ever better to count the hours before noon than after.

The conclusion of the Author upon the Third Book.

B Ehold then, all which wanted, or which was not fit to be put in the two former books, sufficiently (as I purpose) are comprised in the third book. And for this cause I thought it good to make this little book apart, lest I should have omitted those things therein contained; and by that means some other might take occasion either to write another book on this subject, or add to mine. But you must know that there is nothing more tedious or difficult, than to understand the diversity, composition, and *mixture of Dreams*, and to prescribe general rules for all kind of Dreams; seeing that sometimes, nay often, one may see the same dream, and at the same time of the night or day, things contrary, and which have no resemblance or agreement: But it is impossible, that things signified by the self-same dreams, should differ or be repugnant amongst themselves, if so be that dreams foretell matters of import which shall happen. For as in all other things there is an order and dependance, so also it is very likely, that the same falls out in dreams.

dreams. When therefore one shall see in his dream things both good and evil, then he must think with himself, which were the first and last; for in worldly affairs, sometimes even the greatest occasion of hope have had ill issue; and on the contrary, the greatest occasions of doubt and fear have had good issue, and for great evils which one hath expected, one hath found but small; and for little hope, of good one hath found none at all. So that mixed and compounded dreams are very doubtful, and cannot be easily understood or expounded, which is a great grief to many. But for my part, I have writ methodically, and in the best and easiest order that I could, that every one might take an easy course in the exposition of dreams. And as school-masters, for they have taught their children the knowledge of any one letter in particular, afterwards teaching them how they must use them all together; in like sort would I prescribe little and easy rules, and join them to that which hath been said in my three former Books, to the end that they may be the better learned and understood. For to such as have had experience, and long practice, this will be very easy, and shall suffice to instruct them in all things what they signify. To the purpose then. In our first book we said that the head signifies the father of him that dreamed it; and in the second that the lion signifieth the king or sickness: and in the chapter of death, that it is good for poor folks to dream that they die. When therefore any poor man (having his father rich) dreams that a lion comes to devour or tear in pieces his head, and the same poor man seems to remain dead, and without a head in his dream, 'tis likely that his father shall die, and he shall be his heir, and by this means shall forego the faintness

of his poverty, and become rich, seeing that he hath neither father nor poverty that shall keep him down longer. For in this dream the head representeth the father; the loss of the head, the death of the father; the lion, the sickness whereof his father shall die. And death to the poor man is change of state, shewing, that by riches his poverty shall be expelled. In such sort one must lead himself to the interpretation of all divers and mingled dreams, of any whole chapter of speech, gathering together, and making one only exposition, like as one medicine is made of many heros and roots. To which intent, I desire all courteous readers, who are desirous to peruse my books, not to accuse or blame them before they have diligently read and understood them, for I am confident, and dare affirm with great security, that my books will not be rejected by the learned and judicious readers, nor by those who are either studious, diligent, or friendly readers.

The End of the Third Book.

ARTIME DORUS.

His Exposition of
D R E A M S.

The Fourth Book.

Of the variety and diversity of dreams.

Of dreams, some are speculative, that is to say, which come (if one may so speak) in the fashion of the spirit, when the body realeth: other are allegorical; that is to say, which sheweth under other things those things which they would signifie: and are more hard to interpret, chiefly, because one is in doubt whether things will fall out as the spirit hath represented them, or in some other manner understood by them. Wherefore first of all we must understand, that the effect of speculative dreams will happen, or soon after the dream: but the effect of allegorical dreams appear some time after, either long or short, as a day or two. But it were fondness for any man to think, that monstrous and impossible things should happen as the dreamer hath seen them. And we must know, and note that artificers represent their art: as the attorney which dreamed that another attorney was sick, was a long time without clients; the smith, which dreamed that he saw a smith, which was his neighbour, carried to the grave, afterward left his own shop, and the town wherein he dwelt. But to speak of another, Apollonides, a chyrurgeon, dreamed that in fencing he had wounded many, and had great practice: for the intent of fencers is to wound, but not to kill; the like

like doth the chyrurgeon. The sick man dreaming he saw bread ready to be set in the oven; although the fruit of Ceres are ever good, yet notwithstanding, it signified to him a great fever to come, because those leaves were to be heated and baked in the oven; to him which would marry, or which would get affinity or company, it is better to dream of the vine and wine, than of corn or bareley, and for him which desirereth to advance himself, it is better to give than to take any good, if he take it not of the more apparent personages.

Of stuff.

TO dream you see of all sorts of stuff, which you can tie, truss, or carry, especially in dosiers, panniers, or baskets, whether chains, carcanets, &c. signifie good to those which would marry, or make any other affinity: but it is cross to those which would make any voyages, run or fly, or which fear to be surprized; always excepting those which will surprize another, and use any deceit or cunning.

To meet folks.

TO dream to meet or see folks, whether men or women, if they be such as love us, or we love them, which are willing to do or have done us any good, and have had no desire to hurt us, but wish us well, be they either alive or dead, the dream is good: for those which the spirit sees or meets with, the body keeping, they are kinds and images of things to come; amongst which our friends figifie good, and our enemies the contrary, ill.

Of the first estate and fortune.

FOR any man, being become poor after he hath been rich, dreams that he hath such lands and possessions as he had before, and the same folk which he had before, are with him in his house, or in the depuities, tenants, or farmers, which he had in his prosperity upon

Upon his lands ; his dream is good, for it signifieth that his good fortune will return. And on the contrary, if a man now rich, dreams that he sees or hath those things which he had when he was poor ; it foretelleth him, that he shall return to his poverty, and that he shall have ill luck.

To judge that he whom we think is our enemy is a friend, and the contrary.

People of recreation, whether loved of those that seen them in their sleep, or which love them, and honour them, or bear them good will, although they have not great familiarity and acquaintance together, signifie property and days of recreation to come : and on the contrary, those which being seen in a dream, hate them which see them, although they are ignorant of their enmity and ill-will, signifie ill. So then, when you see in a dream any personage which you think to be your friend, and the day after you have no prosperity or good luck, then you may judge that he bears you no good will, but that he is a desembler ; and on the contrary, if you see any one whom you suppose to be your enemy, and yet the day after you have good luck, then think that it is wrong for to judge him your enemy, and you ought not to bear either an ill eye, or an ill heart towards him.

To see or meet tradesmen, or any pleasant maid, or woman.

A Ny tradesman which one dreams that he sees or meets hath the same effect which their art hath, and the same effect it is to see their Shops. And yet you must except a whore : For to dream that you see or meet one, is a sign of Joy, and no ill dream ; but to see the brothel house where she abideth her whoredom, is to dream of heaviness and ill-luck, because it is a publick place, full of trouble.

To see little Children, or young men (to wit) of middle age, or old folks.

Among little children, it is better to dream you see Boys than girls; and yet both import care, because for little ones we must care. Little children, or others of middle age, seen in a dream, are better seen to see old folks: and yet if the dreamer were in any business to bring witness or to become surety, he shreth that men should give credit to his words or witness: it were better for him to see folks of a ripe age, or old; provided always, that those old folks do nothing in dotage, or upon an old grudge.

Of trees and plants coming forth soon or late, also of living creatures.

Mongt flow trees and plants, the Oak, the Olive, the Cypress-tree, and other such; in like sort, the Elephant, the Raven, the Hart, and their like, signify good or evil to come flowly, according to the disposition and different quality wherein one sees them. But the trees and plants which grow quickly, as the vine and the peach tree; and among beasts, the Hog, and such like, signify on the contrary side, either good or evil, which shall quickly happen.

Of Walls, foundations, and old trees.

ALL sound and firm things, as walls, foundations, and old trees, and stuff of iron, and the lead-stone, are significations of surety to those that are doubtful and fear.

Of Chariots.

Chariots which are not in use, as to dream to guide a Chariot drawn or carried by Wolves, Leopards, Dogs, or such like beasts, is good only to those that fear great enemies; because such beasts when they are set between a drought-tree, are subject to the guider. To dream to be carried therein by

by men, is good only to those which would command, and be obeyed; to others it is discredit and hurt.

Of Flattery.

IT is good for none but such as use it; to others, it is a sign to be had abased, because flatterers are less and baser in courage than those which use it not. To dream to be pleasant, and easily enduro to be flattered, is not good, especially if the flatterer be one of our familiars; for it signifieth to be betrayed by him.

To be sold.

FOR to dream to be set to sale (as they were wont in old time to sell their servants, and they do at this day amongst heathen nations) is good to those which wish to change their present estate and quality, as to those which are kept in poverty and servitude; but to the rich, and the sick, and those which are placed in honour and authority, it is ill: and after this dream it hath sell out, that many have been taken and sold.

To Buy.

TO dream to buy all sorts of things which one useth is good. To buy that which is only for victuals and relief, is good for the poor. But to the rich and wealthy, it signifieth expence and great charge.

To Get.

FOR to dream to get and heap up goods, and especially fair household-stuff, and well-ordered, and much, or any more than we had before, is good; but not most excellent, above our estate and quality; for this would be without reason, and would signifie much hurt.

Of Poverty.

TO dream to be in necessity and poverty signifieth some good to one, and yet this dream brings no good, but signifieth croſs fortune to those which

which make commodity of their Tongue and fair Speech.

Of Things which are dreams to besal little children beyond their Age.

TO dream of any thing to besal little Children, which is not proper to their age, is not good; so dream that men children have beards and gray hairs, and that little wenches should be married and have children, which signifieth to them death at hand. And yet to dream that little Children speak well is good; because it is proper both to Men and Women to speak. But as for other Things happening beyond their age, in those which are not very little children, it was declared in the first book the Chapter of alteration and change. Dreams which are of the Generation of children, or of weddings, foretel that our children being in a far country shall return; especially the wife and children, if by chance any one hath took them from us: If we dreams to plough the earth, and sow seed therein, it signifieth the same.

That which is signified by any one thing, is also oftentimes the signifier of the same thing.

THREE eyes signify and represent children, whereupon a Woman dreaming that her Eyes were sick, found her children sick; and another dreaming that her children were sick, had after sore eyes.

Of Vomits.

THE vomiting, whether of blood, meat, or flegm, to poor folks, if they dream, it signifieth prosperity, and to the rich hurt; for the first can lose nothing till they have it; but the others having goods already, shall come to lose them.

To see or have often the same Dream.

TO see often the same Dreams, and many nights one after another, is a sign that our spirit doth admonish

admonish and foretell us affectionately the self-same thing worthy to be thought upon; for when we have great affection to any thing, we cannot but think and speak thereof. But if the same Dreams are seen with long space of time between them, they do not always signify the same thing, but divers, according to the change of Time and Affairs, either more or less: Though many have dreamed the same Dream, it will not signify to all alike, but rather diversly, according to the divers estate and quality of the folks, and their different affairs. A certain Perfumer dreamed that he had lost his Nose, and he lost his Merchandise, and sold no more, the loss of his Nose signifying his Perfumes. A long time after, being no Perfumer, he dreamed the same dream, that he had no Nose, and he was afterwards accused for Falshood, and fled out of his Country, for it is an unseemly thing to lack a Nose, which is the most perspicuous part of all his Face. Whereupon Virgil saith, *Et truncus in homine valere reres.* The same Perfumer being sick upon a time after, dreamed again that he had no Nose, and he died, for dead mens heads have no Noses. So that the self-same dream in the self-same Man, signified diversly three several Times: First, loss of his Merchandise: Secondly, loss of his Honour: And thirdly, loss of his life.

Of Coffels and Instruments.

EVERY Veitel or Instrument, signifieth the Art or Trade wherain it is used, or that which one useth to put therein: As Tuns signify Wine or Oil, heaps of Corn and Barley, or such like thing, somewhat near or equivalent to what it is thereto applied. The tools and Instruments in this sense signify Friends, Children, Parents, Virtues and Provisions, signifieth the Master of the House; the

the Coffier and Cabinets, the Wives and the Stewards. But in all you must judge with regard of Circumstance: As one having the order of Knighthood, and requiting a charge or conduct of some men of war, dreamt that being called of one, he went out of the House wherin he was, and having gone down two Stairs, he thought he which called him, reached him a Crown of Olives, "such as the Roman Knights used to wear in their pomp;" after which Dream he was very joyful, and all that were of his company were in hopes that by this dream he should have his request, but he had not, and the reason thereof was, because he received not the Crown in going up the Stairs, but in coming down, for to ascend signifieth Honour, to descend the contrary. Notwithstanding this Dream signified another thing to him, to wit, that he should marry and espouse a Maid; for the Crown was of tied Branches. Wherefore he which expoundeth Dreams, must not rest in one thing only, but he must understand all the disposition and derivation of them. For those which judge of this Dream only by the Crown, without regarding the descent of the Stairs, were all deceived in their Expectation.

Of Parentage.

ALL those which are of one *parentage*, especially children, being represented by a dreamer having or doing any thing, signifie that somethin shall be done, or fall out, coming near the said thing, to whomsoever of his Kin it happen. A man dreamt that his daughter was crook-backt, and the sister of the dreamer died; and hot without Cause; for he dreamt, that such a near Kinsman was not well shortly after which his sister departed.

Of

Of things which encompass.

ALL those things which encompass us or receive us, have the same consideration: As one dreamt that he was apparelled in a gown of wood; now he failed, and his sailing or voyage was hindered; for the gown of wood hindering him, represented the Ship. Another dreamt his Gown was cut into small Pieces, and his house fell down. Another dreamt he had lost the Roof of his House, and he lost his Cloaths. A mariner dreamt he saw a wall break, and the pieces and the sides of the Ship were broken. And yet all such things may have reference to the body. And therefore not without Cause, one which dreamt that his Gown was broken and torn, was wounded in the body, and in the same places where he dreamed his gown was torn; and as the gown shewed it self to be the cause of the soul; In like sort servants (beside, other things which they may signify) represent the bodies of their masters: Wherefore there was one who dreamt he saw his Servant sick, and was sick himself of a Fever; and the body is the Servitor of the soul, which feeth the dream. Another dream the had a Horse Foot, and was afterwards knighted; for as his Feet bare him, in like sort the horse should carry him. He which dreams the King will give him something out of his Mouth, must thus interpret it, that there shall be some Sentence given, or Word spoken, which shall redound to the Profit of the Dreamer.

Of imperfect or half finished Works.

TO dream that Works are only half done, signifieth evil Success of Affairs, and it were better not to begin them. Cilex making a request to the King to have the succession of his brother, dreamt that he shore a sheep to the middle of her body; and taking a great deal of fleece, awaked, dreaming

dreaming that he could not obtain to shew the rest: After which dream, he expected to obtain the Moiety of his brother's Inheritance; but on the contrary, he neither obtained it all nor any Part thereof.

Of Towns.

TO dream to see Towns whereto one resorts, is better than to see Strange Towns, especially if they be Towns of his owh country, and those wherein one hath had good fortune and prosperity; and above all, it is good to see them well peopled, and filled with inhabitants, goods and merchandize, by which things one may know the honour and Riches of the Towns. Parents also are signified by the Towns where we make our residence. As for example, a man dreams that his country and place where he was born, was fallen down and ruined by an Earthquake; and his Father was condemned to death, and executed.

If it be possible at the same Time to have good and bad dreams.

A Man may dream both good and bad dreams in one and the same night: Nay more, in the self-same dream one may see both good and bad things, which the Interpreter must separate in Judgment. And it is no marvel, since the life and affairs of one particular man is such; that is to say, mingled ordinarily with good and evil, and in the same time one may do and suffer both good and evil. Neither must we be always content with one only issue of our dream, because it hath not the like effect; wherein Antipater, an interpreter of dreams, often deceiveth himself: for when any one dreams that he embrageth iron, it signifieth that he should be imprisoned, and live among irons. The good Antipater to another which hath the like dream will interpret that in a particular combat in a close field, he shall be over-
E 2 deceived;

demned ; or he shall keep a fencing school, and live as it were among, and by iron ; to wit, by the exercise and art of fencing, where one doth nothing but handle daggers, and swords of iron : to whom notwithstanding this fall not out, but he had a member cut off. Wherefore we must not always rest at one only point or effect that hapneth (for it were to deal with beasts, or as fiddlers that can play but one tune) but we must be ingenious to devise every Day divers things ; and they must not in all points be divers, but somewhat alike : For our Spirit and Nature are fertile, and recreate and sport themselves in variety.

That our brethren do signify our Enemies.

OUR brethren have the same signification as our enemies, as touching the effect and events of dreams : and our enemies, on the other side, have like effect with our brethren. And not without reason, because our brethren bring us nothing when they are born, but diminish our inheritance and Succession, and are the cause that those things which should be all our own, are divided into many parts between them and us. Timocrates dreamt that he buried, or caused to be interred, one of his brothers departed ; and a little after one of his adversaries or Enemies died. And the death of our brethren signifieth not only loss of our Enemies ; but also deliverance or acquittance from some loss or hurt which attended us ; and whereof we stood in fear : As it happened to Diocles the grammarian, who sustained no loss of money, whereof he stood in doubt and was afraid, because he dreamt before, that he saw his brother dead.

Officer banquets, reviving, and mounting to heaven.

NEITHER to see, nor to eat such meat as one dreams is prepared for the feasts of the dead,

is not good to dream. Neither is like sort to dream that you make such a feast for your parents or friends; for it signifieth and foretelleth to the sick his own death, and to him which is in health, the death of some familiar friend of his. To dream to dye, and afterwards to revive, is not ill, but signifieth Victory. Such things as one hath custom to offer and present in oblation for the Deceased, is not a good dream, either to offer them, or to take of them; for it signifieth death, either to the dreamer, or some of his Parents. Notwithstanding to take viuals, gold, silver, apparel and vessels from the hand of the dead, whether it be altogether, or at divers times is a good dream, and a sign of profit. But to dream he mounts to heaven, for him which is sick is death; in like sort to be in great tranquility, rest and happiness.

Within what Time dreams come.

ALL things which are wont to have a certain determined time, and are seen in a dream, must be referred to that Time: And other things which have no certain nor determinate time, to that time which their effects will shew: And we must judge of the time far or near, according to the circumstances of the Dream: For he were a Fool, that would refer to a year the effect of a Man's dream, which is constituted either in great pain, great hope, or great Fear. And we must know, that the things which a man dreams to see afar off (as it were about Heaven), have their effects more slow, by reason of long distance. Moreover we must not be ignorant, that good or evil Dreams signifie to the great or little, greater or lesser good or evil.

The End of the fourth book.

ARTIMEDORUS.

His Exposition of

DREAMS.

The Fifth Book.

Certain Examples of dreams, with their Effects which followed.

A Man dreamt that he drank Mustard so well stamp'd, and so clear, that it was potable : It fell out that one practised and coined a certain Accusation in case of a crime of Manslaughter, where-with he was so well charged, and so attai ned to the quick, that he received Sentence of Death, and was executed by Justice. Another dreamt, that the Water of the River Xanthus, which is near Troy the Great, was all changed into Blood : (a dream very fearful and marvellous;) What then fell out ? He cast blood at divers times for ten Years together, and died thereof. By which appears, that great Rivers stay not, but do continue and hold their Course. A man dreamt that his Cushion or feather bed was full of corn instead of feathers: He had a wife which never before had any child, and that year conceived and bare him a son. Another dreamt he lighted a candle at the moon, and he became blind : For he dreamt a thing impossible : Besides the moon hath no light of her own. A woman dreamt that she saw within the moon three images, or re-jemblances like herself : She bare three daughters, which

which in a month died ; for a moon hath a month's life.' A man dreamt he saw his image or representation in the moon, and he made long voyages, wandering this way and that way a long time: For the continual change of the moon signified that he should often change his place and habitation. A man dreamt his privy members were of massy iron; and he had afterwards a son, by whom he was slain; for iron by its own rust consumes itself. A man dreamt an Olive-tree came out of his head ; and he followed the study of philosophy with great courage, and got everlasting knowledge and honour : For this is a tree always green and sound, and by all dedicated to the Goddess Minerva, reputed the Goddess of Wisdom. A certain man dreamt that his servant whom he loved above all the rest, was changed into a torch or flame ; and he lost his sight and was led and guided by that servant. A servant dreamt he saw a star fall from Heaven, and another come out of the Earth and fly up to Heaven ; his master died, and his master's son rose up in his master's place. A brother having his sister rich, and sick, dreamt that before her door grew a fig-tree, from whence he gathered seven black figs, and eat them: His sister deceased seven days after, and made him her heir. A man dreamt he had cast his skin, & renewed it as a serpent ; and the day after he died: For the soul which must leave the body, represents such like visions to it in a dream. Another dreamt that his father drew his sister, being married, from her husband, and gave her in marriage to another, and he died soon after; for his father represented God the Creator, Heavenly Father of our souls, his sister represented the soul of him that dreamt it, - which sister being separated from her spouse, and giving to another, seemed to say that she should be separated

from her body, and should live and converse elsewhere; signifying that the souls of those which die, do nothing but change their place. A man dreamt that he was great with-child, and that he was delivered of two black daughters; and he lost both his eyes, in the fight of them. For his two eye-lids that covered his eyes, fell down. A son being far from his country, dreamt that his own mother bare him again; he returned into his country, found his mother sick, and was made her heir by her death and will. This dream signified as much to him, to wit, that by his mother's means he should come from poverty to riches. One dreamt that he eat his bread keepeed in honey; and he thereupon gave his mind to the studie of philosophie, and thereupon got wisdom, honour, and goods. The honey therefore by its sweetnes, signified the sweetnes of wisdom, and the bread wealth. Another dreamt that from his stomach there came ears of corn, and there was one which pluckt them out: He had two sons which soon after him died. One dreaming on a time, that by mischance he slipped into a pit of water, whereupon forthwith the small of his leg was turned into white marble, and after a while deceased of a dropie: Who sees not by this plain example, that recourse of waterish humours to the weakest part, had made a certain coldness and stiffness in the place, which the party felt more easily in sleep, for divers reasons which before have been declared. Another dreaming that he swam against a bloody stream, was cured of a plurisy. Another dreaming that he appeared all in fire like Hercules's furies upon a stage; fell that very day into a burning ague. One dreaming over night, before he should run at olympus, that he was an eagle met with an interpreter, who concluded hereupon, because an eagle was the prince and leader of all birds,

birds, he should prevail: Another took not so great hold upon the quality and kind of the bird, which shews a courage to attempt; as of his place in coming after all the flock; Which declares a kind of heavy metal, with want of agility.

The End of the Fifth Book of
ARTIMEDORUS.



A N E P I T O M Y
Out of
VALERIUS MAXIMUS,
And others, Concerning
D R E A M S.

Of the Emperor Augustus and Calphurnia.

AS Artorus, physician to the Emperor Augustus, lay in his bed, the night before the armies of the Romans (namely, the Host of Augustus and Mark Anthony on the one party, and the Bands of Brutus and Caecus on the other) were to fight the battle in the Philippick Fields; Pallas presented herself to this said physician, commanding him to tell Augustus, that although he was very sick, he should not fail, but be present at the battle. Which Augustus understanding, he left his tent (being carried in a litter) though he could not fight for the victory. Presently the Soldiers of Brutus's army surprized his pavilion. And although Augustus had resolved not to stir out of his tent, by reason of his sickness; nevertheless by the admition of his physician, by this

means he saved his life : For the soldiers of Brutus aimed chiefly at his tent, supposing to have found him there. But because this emperor was wise, subtle, and advised in all his actions, the example of his adopted father and predecessor Julius being yet fresh in his mind, persuaded him to obey the dream of his physician : For he well knew, that Calphurnia, the wife of Julius Caesar, had seen in her sleep the night before he was slain, that he lay wounded in her arms and bosom with many wounds ; by reason of which horrible dream, he intreated him not to be seen the day following at the court. But he not willing to give ear to a woman's dream, thought rather to go to the senate, and sit in parliament ; where he was put to death ; being miserably wounded with more than twenty wounds. Likewise a soldier dreamed that Julius Caesar told him, that Octavius should win the battle against the Philippians, if he carried something about him that he was used to wear : Upon this dream Octavius wore his ring, and so both then and afterwards got the victory.

Of Publius Decius, and Manlius Torquatus, Consuls of Rome.

THE visions which appeared in sleep all in the same night, to Publius Decius, and Manlius Torquatus, was of great admiration, and manifest issue ; For then when these two consuls pitched a field near the hill Vesuvius, viz. When the Latines left the side of the Romans ; to each of these two consuls sleeping, appeared a man, and told them, that of the one army, their captain should be slain ; and of the other a great company should be discomfited : But the chief of that host that shd. Id assail the troops of the enemies, and vow to suffer death for the rest, they should have the victory. Hearing this news, and all awaking from their sleep, these consuls made

a coven-

a covenant together, that what wing soever should first seem to stoop under the burden of the battle, the captain of that band so discomfited, should lay down his life for his country. And although neither the one nor the other feared this adventure, yet the chance fell upon Decius; for his troops began to be out of heart; which he seeing, cast himself in the middle of his enemies with his sword in his hand, and was slain. So the Romans had the triumphant and desired victory against the Latines, by the death of one of the chief captains, following this dream.

Of Accia.

ACCIA being with child of the emperor Octavius, dreamed that her bowels were carried up to Heaven, and shewed over all the world. And afterwards her son Octavius became a famous emperor, renowned over all the world.

Of Cicero.

TULLY being banished from Rome by the conspiracy of his enemies, went to a village; and his sleep seemed walking by desert places, to meet with Marius, then consul, and his troops; who demanded of him, why he was so sad; And the cause why he haunted those desarts, and was so transported into an unknown way? And after he had understood the many injurias which Tully had undergone, he took him by the right hand, and gave charge to the principal of his officers, to lead him to his chappel; telling him he should thereto hear some good news of the restoring of his estate. . Which fell out in like manner: For in that chappel which Marius had caused to be built, the Senators sat in council concerning the return of Cicero: And it was concluded that he should return safe and sound: without any charge or dishonour:

Of Caius Gracchus.

AS Caius Gracchus slept, he dreamed he saw his brother Tiberius, telling him that he should be killed, as himself had been before; many heard that he made account of this dream, especially before he was made Tribune of the people, in which office he received his death, agreeable to his brothers.

Of Ecclinus.

Eccelinus, a Roman, dreamed the first night after his marriage, that Rome was seated on a hill that grew higher and higher, unto an exceeding great hight, and afterwards shrunk away like melting snow, so that nothing thereof remained; slewing, thereby his childrens fortunes. For Ecclinus the eldest son won Verona and other Cities; and Elberick the younger brother was as victorius. But afterward Ecclinus was taken Prisoner, and so died; and Elberick having seen six sons slain, his wife and two daughters burned, himself also died. Their whole stock, like the aforesaid hill being utterly dissolved and extinguished.

Of Arthur Rous.

THREE being a prize to be play'd at Syracusa, Arthur Rous, a Roman knight, dreamed the night before, that a carrier of nets or a fisher should kill him. The day after he was at the combat, and told his dream to the defendants. It fell presently after, that near the place where this Arthur was, they came to bring in the two combatants, one whereof carried for his devise a Fish upon a Hook. When Arthur had seen the face of this Fish; he said unto him, I dreamed to night that you should kill me. And so he would have departed the place, doubting some wicked attempt, because of his dream: But the combatants giving him their words of assurance, he arried the hazard of his death: Yet in the same place

place the Fish vanquished the other combatant, and thinking to run him through with this sword, the blow glanced aside, and lighted on poor Arthur, who miserably in this case tried the effect of his dream.

Of Hannibal of Carthage.

Hannibal sleeping had such a Vision, that he seemed to see a fair young maid, like an angel, which was sent unto him from Heaven to conduct him to assaile Italy. After which turning himself, he saw a great Serpent, which by force and violence broke all that he encountered ; and after him came Lightning and Tempestuous Rain, which darkned the day, then Hannibal being affrighted, demanded of this fair Maid, what marvellous Vision this was, and what it signified ? And the young Maid answered him, thou seest the ruin of Italy ; wherefore say not a word, and leave the rest to the destinies. I need not here declare what evils Hannibal did in Italy, following this dream.

Of Alexander the Great.

O How well was Alexander King of Macedonia admonished in his sleep, that he shoulde take better guard of his life, if fortune would have offered him to have used this counsel to avoid this danger. For certainly he knew by his dream, before he felt the effect, that the hand of Cassander shoulde be venomous and mortal to him ; and he was perswaded in his heart that he shoulde die by this means, before that ever he saw him. Always after that dream, whensoever Cassander came into his court, and presented himself to him, he remembered when he looked upon him, that his way that pernicious face which he had seen in his sleep. Notwithstanding, knowing that he was the son of Antipater, he drove all fear and suspicion away by his courage, ever repeating Greek Verse, which faith, that men must not have regard

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of dreams; although notwithstanding all that, the poylon was then prepared to kill him: And men bold that he died by the hand of the same Cassander.

Of the Poet Simonides

THE destinies were more favourable to the Poet Simonides, than to that great Monarch Alexander, who advertised and counsellel him from above being asleep; and after his awakening, he took himself to this consideration. For as soon as the Ship wherein he was, was come to the Haven, and their he found the Corps of a dead man without burial; he took compassion on the Corps, and caused him to be buried. The night following he dreamed that he saw him whom he had buried, fore warning him that the day after he should not go to Sea: Whereupon he stayed at home on the Land, and his fellows (which would needs put to Sea) were the same day all cast away by a great Tempest that arose at sea; wherefore he was very glad, for having had so much credit to the dream in case of life, more than to a poor Ship. Afterwards acknowledging this benefit, he made his Benefactor immortal by his poetry, building him a better sepulcher, and which might make him remain longer in mens memory, than that which he had built for him among the sands of the Sea, in a desolate and unknown place.

Of Polycrate's Daughter.

THE Daughter of Polycrate Samius, the Tyrant, dreamed that her father hanging on high, was by Jupiter washed, and by the Sun anointed. Afterwards being overcome by Oretes, he was hanged on a Gibbet, washed by the rain, anointed by the Sun which melted his fat; so that he seemed thereby to be anointed.

Of

Of King Croesus.

That dream which at the first exceedingly affrighted the Soul of King Croesus, and always after made him very fearful and doubtful, was exceeding marvellous, and of great force and efficacy: For of two sons which he had, the lustier, which was bestriched with perfection of Body, and which was to have the Crown after his father, he dreamed that he was killed with a sword: Wherefore to hinder (and if it might be) to divert this ill-luck, the good father ceased not to give order by no means possible. This young prince, called Atys, being before accustomed to go to War, was by his father constrained to keep the House. He had a chamber furnished with all Instruments of war, which his father made be kept from him: He had his guard well armed and weaponed with staves, all which his father commanded not to come near him. And notwithstanding all the delinics made way for sorrow and grief: For when a great and wild Boar wasted the goods of that Country upon Mount Olympus, and slew many of the Inhabitants ther eof; behold the countrymen assembled themselves together, and made recourse unto the King Croesus: Whereupon Atys so long perswaded his father, that he was sent; and his father consented somuch the rather, because the boar had no Iron about him, but only teeth. But what followed? Behold, as one ran fierce and hot after boar to kill him (see the inevitable luck which always waited the ruin of this young Prince) he turned upon him a sword, which was directed against the wild boar: So died he miserably, not able to shun the effect of his father's dream.

Of King Astyages and Cyrus the first of that name.

Astyages King of the Medes, grandfather by the mother's side to Cyrus, had two dreams; the first whereof was that the lady, his daughter, covered with

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her issue all the Regions of Asia: By reason whereof, he would not marry her to any great personage of that Country, lest the Kingdom should descend or come to him or her; for he stood in doubt thereon. But he gave her in marriage to a man of a mean estate in the Country of Persia. His second dream was, that he saw proceed out of the loins of his daughter, a Vine, which by continual growth overshadowed all the parts of his Dominions: And therefore he commanded that Cyrus which was born of her, should be thrown out and exposed to the wild beasts, to let him die. But he deceived himself by his humane counsel and wisdom, supposing to hinder the felicity of his little son, whom the Heavens preserved, as the dream foretold.

Of Amilcar.

Amilcar, colonel to the Carthaginians, when he had besieged Syracuse, a Town of Sicily, in his dream seemed to hear a voice, which said unto him, That the next night he should sup in the same Town. He joyful of this good News, thought that God had promised him victory, put his camp in arms, thinking to give an assault and take the Town: But there fell a Mutiny in this camp between the Carthaginians and the Sicilians: So that those of the town making a sudden sally, took him Prisoner, and made him perforce sup in their town. So then much deceived of his hopes which he conceived by his dream, he supped in the same Town as a Captive not as a captain as he hoped, his attempt pre-supposed.

Of Alcibiades.

Alcibiades dreamed that he was covered with his friend's gown with which he dreamed he was covered, he was after slain by the people of Lysandra, according to the appetite of Lyfandra.

Of

Of Queen Margaret.

Queen Margaret dreamed that Henry the French King's eye was digged out: And accordingly a splinter of a spear struck out his eye, of which wound he died.

Of a Country woman.

A Country-woman dreamed that she was delivered of a Moon, which shined over all Britian. She was afterwards delivered of a daughter, was bought by the wife of the King's Herd man, nursing then the King's son: And so they growing both to elder years the King's Son married her, and had by her Ethelstone, a worthy King of England; whose fame, like the Moon, shined through Britian.

Of two Arcadians.

Though this dream ensuing be longer to repeat than the former, it is worthy our memory for the evidence and truth thereof. Two friends of Arcadia travelling together, came to Megara; the one of them repaired to a house of his acquaintance, the other lodged in a Tavern. The first dreamed that night that the other prayed him to help him against the treason of his host; and if he would make haste, he might deliver him of great danger wherein he was. After which vision he rose, and set forward to go to this Inn: Afterwards by ill luck, he began to repent him of his purpose, thinking it in vain to go so by night to such a Tavern. So he returned to his bed; his companion was wounded to death by his host, and prayed him, that though he did not come to save his life, yet he woully revenge his death by all means: Telling him, that his body was murthered by his host, was at that instant carried right to the gate of the town, and there he found the cart which he had seen in his sleep: And after he had stayed it, he layed his hand upon the collar of this Inn-keeper, followed

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the fuit ; and the crime being confessed, the Inn-
keeper was executed by the sentence of death.

Of an English Gentleman.

I Shall set down a relation given by a english gentle-
man, of two dreams that he had, wherein he did
not forget the story (but which is more strange) found
his dreams verified. This isit, whilst I lived at Prague,
and one night had sat up very late drinking at a feast,
early in the morning the Sunbeams glancing on my
face, as I lay in my bed, I dreamed, that a shadow
passing by, told me, my father was dead : At
which awaking, all in a sweat, and affected with this
dream, I rose and wrote the day and hour, and all
circumstances thereof in a book, which book, with
many other things, I put in a barrel, and sent it from
Prague to Stade, then to be conveyed into England,
and now being at Nuremburgh, a Merchant of a
noble Family, well acquainted with me and my
friends, arrived there; who told me, my father died
some months past. I list not to write any lies, but
that which I write is as true as strange : When I
returned into England, some few years after, I would
not open the barrel I sent from Prague, nor look into
the paper book, in which I had writen this dream,
till I had called my sister and some friends to be wit-
nesses, where myself and they were astonished, to see
my written dream answer the very day of my father's
death. I may lawfully swear that which my kinsmen
have heard witnessed by my brother Henry whilst he
lived, that in my youth at Cambridge, I had the like
dream of my mother's death, where my brother Henry
lying with me, early in the morning I dreamed that
my mother passed by with a sad countenance, and
told me, that she could not come to my commence-
ment. I being within five months to proceed master
of Arts, and she having promised at that time to come

in Cambridge. And when I related this dream to my brother, both of us awaking together in a sweat, he protested to me, that he had dreamed the very same: And when we had not the least knowledge of our mother's sickness, neither in our youthful affections were any whit affected with the strangeness of this dream; yet the next Carrier brought us word of our mother's death. I am not over credulous of such relations, but methinks the circumstance of publishing at such a time when there were those living that might have disproved it, if it had been false, it is a great argument of the truth of it.

Of a Citizen of London.

UPON the 16th of December at night, in the year 1635, being the sixth night of my being in the Country, I being 18 miles distant from London, and not hearing from thence touching the health or sickness of any friend there, and being in a good lodging after a short sleep about eleven of the clock I awoke, and being much troubled and disturbed at a dream I dreamt, was not able to compose myself to my rest, but presently told my dream to a faithful friend my bed-fellow, which was, that a special friend of ours at London was on his death-bed; and my fancy suggested to me, that I saw him laid forth, and covered for dead: But was answered by my bed-fellow that it was but a dream, and had no reality in it. I notwithstanding continued my fear, and hastened my journey to London, whither when I came, the first news I heard was, that my friend was dead; and inquiring the time when he died, found that it was in the very same night wherein I dreamt the aforesaid dream of him; though when he left London he was in as good health, to outward appearance, as any man could be.

Anster

Another Relation from the same Hand.

About 18 years since, I having some of my family 4 miles from London, and one night sleeping in bed very unquietly, I imagined, that I perfectly and plainly saw a kinswoman, a very good friend of mine, lying in extream torment, and pain, making great lamentation all that night; whereupon I rose early in the morning and sent a servant 4 miles to bring word how my dearest relation and her mother did; word was brought, that they were all in good health, notwithstanding I was extreamly unsatisfied in my mind, had continual fear that some or other of my kindred was affled with some extraordinary pain, and accordingly it fell out; for about one or two of the clock the next day came two horsemen in great haste, making over to my dwelling in Farringdon without in London, and the first alighting from his horse, I perceived him to be the brother to my kinsman's wife; and inquiring of her health he told me that she was now in some travel, and had been so near 48 hours, and could not be delivered; and he desired (that with all possible speed) we should agree with doctor Chamberlain, to afford the best assistance he could for the saving his sister's life, which accordingly was done; so that within less than an hour the doctor was upon his journey with a coach and four horses, but not reaching the House till the night following, it pleased God, that just as he was alighting out of the coach, my kinswoman gave up the ghost.

Of a Woman desirous to bring forth.

ACertain woman very desirous to bring forth a Child, dreamed in a night, that her womb was sealed by the Gods; whereupon as one affrighted very sore with this sign, she repaired to the Prophets for their opinions in the matter. Some held, that

by

by the seal, a secret let, impediment, and bar in nature was implied; so that it was not impossible for her to conceive. But other doctors were of the mind that she had conceived, and was sped already before the dream; because the manner is, not to make stone of a shadow, nor to seal any thing that is void and empty.

Of Endemus a banished man.

A Certain man called Endemus, being warranted by divers of the best Expositors of dreams, during the time of his exile, that after five years he should return home to his native soil with great honour, died at the five years end in Syracuse; being deceived in his expectation of returning home to his own country.

Of Herod.

After Herod had unjustly made away his wife Mariamna, (whose title was much better to the regiment of Palestine than his) she seemed every night to trouble and wake him out of his sleep, so great is the fear and horrour of a bleeding conscience.

Of a wicked Man guilty of Murder.

There was one who having been a wicked and subordinate instrument to bring an innocent a noble, and a loving master to his end, repaired to a son of his, more then 20 years after for pardon of his fault, alledging that the father of that person, his old master, pinched and tormented him by night in such a wretched sort, as he could take no rest or ease at any time; the party besought God to pardon him, adjoyning only this advice in charity, that he would seek by counsel of some good learned Man, to slack the Furnace of a guilty conscience, which sent up these frights and fumes of melancholy fancies to his head. But this wicked caitif was bereft of his wits, in which unfortunate and heavy plight he deceased

Of a Scythian.

IT is reported by Diodorus Siculus that a Scythian dreaming that Esculapius, the great God of physic, had drawn the noisome humours of his body to one certain place or head; was constrain'd within a while to lance a fester'd and most dangerous imposthume of filthy matter: Not that the dreams were causes of the poison, which began to move and stir within the reins, and would impare the parties health if it were not prevented in good time with convenient order and advice of learning.

Of two Men dreaming one and the same thing.

WO Men that should contend in gaming at Olympus, dreamed in one night that they were drawn by 4 swift coursers in a chariot, whereupon they both repaired to a prophet, of their acquaintance, for some light before hand what their luck should be; the prophet craftily considering that it was impossible both these runners should have good success, thought to make profit of them both, by the cunning of his own devise and fly shift in answering, 'till proof might afford him so much credit by the gain of one, as disgrace by the damage of the other. To the first therefore he gave great encouragement and comfort to hope that he should prevail; because (saith he) four horses representing (in a figure) the team of Phœbus, could not but import assured Victory. The second he discouraged with fear, because albeit four horses ran before, yet himself was last of all, which importeth that he should be cast behind, and not get the wager.

Of Dion and Brutus, Platonian Philosophers.

HE Death of Dion and Brutus were shewed unto them, by horrible visions that appeared unto them which they have told unto their friends. There are many that cannot abide these opinions, and

and do maintain that these sights and evil spirits do never appear to any man that hath right wits, but that they are either childrens fancies, or old womens fables; but most certain it is, that visions have appeared, and that sometimes but in dreams, by the attestation of these Philosophers, as well as by the Interpretation of them by Artimedorus.

Of a Woman with Child.

A Woman with child longing for a baker's shoulders which carried her bread unto the oven, she rejected all other meat, and dreamt only of that; her husband desiring to content her, wrought to with the baker, as for a certain sum of money, he was content she should taste of that shoulder she had so much desired; the baker endared her teeth twice, but she had bitten him so sore, as he would not endure a third charge. The woman longing still, and often dreaming of the baker's shoulders, at last fell in labour of 3 sons, 2 alive the third dead.

Of Cardinal Crescence.

HE being at Verona and passing further about some matters of importance, and writing very late at night, went to bed, after a while he dreamed, and imagined that he saw a black dog of an exceeding greatness, having fiery eyes, and his ears hanging to the ground, which came directly towards him, and then hid himself under the table; he was presently awaked at this vision, and was like one in a swoon, but coming to himself, he cried out aloud to his servants to seek the dog with a light, but not finding him, a fever seized on him, and increased in such sort, as he died. Towards the end of his life, he cried often to his servants in his sleep, drive away this dog which runs up to my bed. It was impossible to resolve and comfort him, but at last in great despair he died at Verona.

Of

Of a young Man.

THERE was a young man, who dreaming in the night that he was to ride forth about some business, rose up out of his bed, being fast asleep, made himself ready, put on his boots and spurs, and getting upon a pole that hung cloaths out of the garrent window, he sat astride on it, and began to spur with his heels, as if he had been on horseback; but awaking he was so terrified with this accident, as he was ready to run mad, which made him seek to the Physicians for help.

Of a choleric and quarrelsome Man.

THERE was one, who being of a choleric and quarrelsome disposition, used commonly to dream that he was fighting with one or other; and thereupon rising out of his bed, ran to his weapon, drew out his sword, and fencing with it after a strange manner, struck and foiled at the chamber walls, in so much that they were fain to take away every thing out of the chamber, that he might not hurt himself or others.

Of an Artificer.

THERE was an artificer that in his sleep rose out of his bed, and went up and down stairs, and all about the house: Upon a time he went in his sleep in the shop, unlocked the doors, went into the streets, where being awakened by some of his friends that met him, he being so ashamed, that he never fell into the like dream again.

Of George de Schillinitz.

Gorge de Schillinitz, Councellor to divers princes, a grave and unreprovable person, was wont with two of his brethren to walk many times in their sleep, whilst they were students at Lipnick; yea, to get up into garrets, and on the top of houses, so that one of his brothers chanced to fall and break

his thigh. At length their tutor looking narrowly unto them, whipped them well-favouredly, as soon as they got out of their bed, which having continued twice or thrice, until such time as they awaked, by that means they were helped.

Of three young gentlemen.

There were three young gentlemen, brethren, lying in one chamber, one of them rose up naked, found asleep, and carrying his shirt in his hand, went to the window where he caught hold of a cord hanging to a certain pully, and winding himself to the top of the house met with a birds nest, got out the young ones, wrapped them up in his shirt, let himself down again, re-entered the chamber, laid himself down in his bed, and slept as before. Awaking in the morning, saith he to his brothers, what think you my dream was to night? methought I rose out of my bed, went to the window, and got up to the top of the house, where I found a birds nest, and brought away the young ones. His brothers laughed at it, and after some talk, going to rise he sought up and down for his shirt, which at last he found with the young birds wrapped in it, they ran presently and looked up to the top of the house, and saw where the birds nest had been pulled out.

Of a young Scholar.

A Young scholar of Blackenburgh did that sleeping, which he could scarce do awake. As soon as he had supp'd, he would haven fallen into so dead a sleep, that hardly any noise could awake him, with pinching and pulling they had made him look up, yet carrying him to bed, he slept as before; and whatsoever he held being so a sleep, were it a table, a napkin, or any garment, they were fain to have two or three men to open his fingers, and make him let go his hold, in so much that many times holding

his cloaths in his hands, they were forced to carry him to bed, and let him lie with them till he awaked of himself the next morning.

Of the Duke of Holstein's Cook.

HE rising in his sleep, went down out of his chamber, and having past through a great wide court, entered into the kitchen, and got into the well, straddling with his feet, and with his fingers clinging so hard to the sides of it, he descended with nothing but his shirt on till he came to the Water, which wetting the skirts of his shirt, it struck so cold to his heels that he awaked, and began to cry out, O my legs help me. The folks of the house awaked with the cry, and somewhat understanding the voice sought for him, and finding him hanging in the well they reached down a ladder, with a candle and lanthorn, but not able to get him up that way, they let down a bucket, bidding him to put his right foot in it, and with his hands to hold fast by the chain of the well, they carried him to bed, having lost his speech, and opening his eyes very seldom, at length he began to stir a little, and to mutter forth some words, but vomitting exceedingly, the next day he came to himself, and told them how that night he dreamt that he was walking, and with stumbling had like to have fallen, and that he thought he had been over head and ears in water.

Of Tapia, a Spanish Gentleman.

HE was used to rise often in his sleep, and do many things about the house, and go from one place to another without awaking; but to the end no mischance should come unto him, he had always a basin of water set by his bed-side: Now one night in the summer time he rose in his shirt, put a cloak about him, got out of doors, being all this while fast asleep, and dreaming he was going to swim, and

and met (as he thought) another man, who demanded of him whither he went so late? It is hot, said Tapia, and I mean to go and wash myself. And so will I, quoth the other; come let us go along together. With all my heart, saith Tapia, thercupon they got them to the river, where Tapia putting off his cloak and shirt, was going into the water; but the other jesting, began to say, you cannot swim, I am sure. Marry but I can, replied Tapia, and it may be better than you. Well, (quoth the other) follow me, and saying so, he got upon a bridge that was thereto by, and leaping down into one of the deepest places of the river, swam up and down, and called to Tapia, since you brag so much, do as I have done. Tapia follows him, and leaps into the river: And all this was done in his sleep, so as soon as his feet touched the water he awaked, and labouring all that possibly he could, he began to call that other, who was not to be seen: Whereupon fearing it was some evil spirit that had drawn him into that danger, after he had recommended himself unto God, he swam over the river, took up his cloak and shirt, and returned home, recounting that which had happened unto him.

Of a young Maiden in France.

A young maiden at Paris did every night usually go to bathe herself in the river, being a sleep, the which she continued long, until that her father being advertised thereof, watched her in the street and whipt her well; to make her leave that custom, whereat the maiden awaked, and was much ashamed to see herself naked in the Street.

Of another Scholar.

To conclude with the example of a scholar, who having had a quarrel the night before with one of his companions, rose up in his sleep, and went and slew his enemy, lying in his bed in another

another chamber, and then return'd to his own bed without awaking, as it was supposed, for the next day the justice being called by the host, found him a sleep, and his dagger bloody, confessing that he had dream'd that he had slain him whom they said was murther'd.

There are many such examples by the which we may conclude, that besides the natural and vital faculties of the soul (the which is affirmed to be very powerful in sleepers) these also that are dedicated and subject to our wills, do labour, caused by the means of the Muscles; as to go, to embrace, to speak.

There have been many sound, who rising thus sleeping, and going up into windows that have been open, have fallen down to the ground, breaking their arms and legs; others have been found stark dead, and some so greviously wounded as they have been seen after giving up the ghost; but it sufficeth to propound such as have escaped (the which are set down in books that we have seen) until that time may discover the rest, by some man more diligent than myself, who may note all if he please.

The Dream of Alexander.

Quintus Curtius declareth, in the life of Alexander, that when he maintained his siege before the City of Tyre, the succouri of the Carthaginians being entered; who said they were descended of the Tirians, concluded to raise his siege, as despairing of ever surprising it. But in a dream a Satyr appeared to him, after whom he followed as he fled before him into a chamber. His Interpreters told him, that this was a certain forewarning to continue his siege for longer days before the City, and that he should surely take it, which fell out accordingly, as was foretold by a Prophet, who said, that

that a Greek should govern in that Country.

A Dream of great hope altered to the quite contrary.

Hamilcar, at the Siege of Syracuse, dreamed that the next night after he should sup within the town, as indeed he did ; tho' not as a Prince, which he believed, but as a Prisoner, which was foremost from his imaginations.

That Spirits give Intelligence by sleep or otherwise.

A Nother means whereby the spirits are more able to give warning touching things to come, is supposed to consist in the quality of the place from whence they look; for as the Centinel, who kept watch, espied the post that hasted to the King, before all others, so there is no doubt, but (flickering aloft and nothing that is done in every part and quarter of the world) the spirits may more easily divine, and give advertisement by sleep, or otherwise, accordingly. Again, because the spirits are not clogged with this unwieldy lump of flesh, which not only taketh off our edge of wit, and sinketh us more deep into the molly mould of earth, than is expedient for the sharpness of our senses, but stinteth us besides to certain limits and degrees, in bringing great effects to pass; we must allot unto their share, a far greater flight of agility and nimbleness, in removing hastily from one coast to another, and in bringing news with greater speed, than either France is the post, or any other in the world can carry.

There was one, that dreamed she was walking in a greenish mead, all fragrant with beautiful flowers, and flourishing plants, who whilst she wondered and stood as amazed at the glory of the Spring, an ancient Sir all withered and lean faced with Oldness, the very Emblem of death, made towards her with a green bough in his hand, sharp-

ing at the end, who as she fled away from his pursuit, daited it often at her, the branch three times coming very near her, yet did not touch her at all ; who when he saw he could not prevail with his aim, vanished away, and left the bough behind ; and she astonished and affrighted with the dream, presently awoke : Now mark the sequel of it ; within Three Days after she was for her recreation sake walking in a green closure, hard by a pond side, and on a sudden her brain was so intoxicated and distempered, whether with a spicce of the vertigo, or what amazing disease soever I know not, but she was hurried into the deep, with her head forward, in great peril of drowning, and if she had not caught fast hold by chance of a branch, that hung over the water, she had been drowned.

There also are fatal dreams ; as when we dream of eagles flying over our heads, it portends unfortunateness. To dream of marriages, dancing, and banqueting, fore-tells some of our kinsfolks are departed. To dream of silver, forrow ; if thou hast it given to thyself. Of gold, good fortune. To lose an axle-tooth, or an eye, the death of some special friend. To dream of bloody teeth, the death of the dreamer : To weep in sleep, joy : To contemplate one's face in the water, and to see the dead, long life : To dream of chickens and birds commonly ill luck.

Dreams are notable means of discovering our own inclinations. The wise man learns to know himself, as well by the nights black mantle, as the scorching beams of the day : in sleep, we have the naked and natural thoughts of our souls : Outward objects interpose not, either to shuffle in occasional cogitations, or hale out the included fancy. The mind is then shut up in the barrough of the body.

body. It was a custom among the Indians, when their Kings went to their sleep, to pray with piping acclamations, that they might have happy dreams, and withal consult well for their subjects benefit; as if the night had been a time wherein they might grow good and wise. And certainly the wise man is the wiser for his sleeping, if he can order well in the day, what the eye-lets night presents him every dream is to be counted of; or yet are all to be cast away with contempt. I would neither be a flock, superstitious in all; nor yet an epicure, considerate of none. So that I doubt not but either to preserve health; or amend the life. Dreams may to a wise observer, be of special benefit; I would neither depend upon any, to incur a prejudice, nor yet cast away, in a prodigal neglect and scorn. I find it of one that having been troubled with the paining spleen; that he dreamt, if he opened a certain vein between two of his fingers he should be cured, which he awaking did, and amended. But indeed I would rather believe this, than to be drawn to practice after it.

In Baker's Chronicle, Fol. 444.

ONE Ann Waters, enticed by a lover of hers, consented to have her husband strangled, and then buried him secretly under a dunghill in the cow house; whereupon the man being missing by his neighbours, and the wife making shew of a wondering what was become of him; it pleased God, that one of the Inhabitants of the town, dreamed one night that his neighbour Waters was strangled and buried under the dunghill in a cow house; and upon declaring his dream; search being made by the Constable, the dead body was found as he had dreamed; and thereupon the wife was apprehended, and upon examination, confessing the fact, was burned: And now what hope can murderers have of being concealed,

cealed, when they are subject to be discovered by any man's dream.

KING James the fifth of Scotland, was a great enemy to the light of the Gospel, which in days broke forth in that Kingdom, viz. about the year, 1541, and out of a blind and bloody zeal, was heard to say, that none of that sort should expect any favour at his hands; nay, not his own sons, if they proved guilty: but not long after, Sir James Hamilton, being suspected to incline that way, was falsely accused of a practice against the King's life, and being condemned, was executed; but not long after the King being at Linlithlow, on a night as he slept, it seemed to him, that Thomas Scot, Justice Clerk came unto him with a company of devils, crying, woe was the day that ever I knew thee, or thy service; for serving thee against God, and against his servants, I am now adjudged to Hell torments: Hereupon the King awaking, called for Lights, telling them what he had heard and seen. The next morning by dry light word was brought of Scot's death, which fell out just at the time when the King found himself so troubled, for Scot then died in great extremity, uttering these words, by the righteous judgment of God I am condemned; which being related to the King, made the dream more terrible.

Another vision he had more terrible not many nights after: He thought he saw Sir James Hamilton, whom he had caused to be executed, come with a sword drawn in his hand, wherewith he cut his arms, threatening also to return within a short time, and deprive him of his life: With this awakened, news was brought him of the death of his two sons, James and Arthur; who died both at the very same hour. Next year, 1542, being overcome with grief he died in Faulkland, in the 32d year of his

his age, Archbishop Spotswood's History of the Church of Scotland.

A Young Man, whose mother lived near London, travelling into Wales, in the year 1636. where staying all the summer, he dreamed the 20th of Sept. about midnight, that he saw his mother sick in bed, with the pangs of death upon her, and all his brothers and sisters weeping and lamenting about her: Which affrighted him out of his sleep. Yet considering it was but a dream, he pretty well pacified himself and arose; but no sooner came down stairs, but the maid asked him how he did, he replied he was well; she said she was heartily glad to hear it, for she dreamed that night, he was distract, and raved and tore every thing that came near him, and that she had been very much troubled for him all the night. This dream (happening the same night) gave him so fresh an occasion to reflect on his own, that he immediately set down in a book, the night, and hour he dreamed it, which he well knew, by a clock in the house, that struck one after he awaked. In November after coming to London, and going to his brother in Drury-Lane; the first news he heard was his mother was dead. But inquiring when she died, he was assured by his brother and sister, that she departed on Sunday the 20th of September about midnight; which compared with the memorandum he had written, it appeared to be the very hour he had dreamed that dream, which he can never forget.

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